



PROFESSOR DR. SAI AUNG TUN

Who We Know



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Professor, Dr. Sai Aung Tun
who we know

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Prof. Sai Aung Tun: A Generous and Visionary Scholar

Venerable Prof. Dr. Khammal Dhammasami
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Executive Secretary, International Association of Buddhist Universities;
Fellow & Trustee, Oxford Centre for Buddhist Studies, University of Oxford and
Professor, ITBM University, Myanmar

It is a privilege for me to have this opportunity to say a few words in honour of Prof. Sai Aung Tun. First, on this occasion when Prof. Sai Aung Tun is honoured with D.Litt. by University of Yangon, I wish to congratulate him and invoke the blessings of the Buddha on him for his long life, good health, happiness and realization of the Buddha's dharma.

I have known Prof. Sai Aung Tun personally for nearly two decades. He has been one of the few to have inspired me on serving the people as an academic. Although he is thirty years my senior, we share many things. We both come from a simple family background in the Shan State, Union of Myanmar. We have had to struggle a lot to be where we are now. And we have benefitted from western education as well as the generosity of the people and are interested in history and religion.

Sai Aung Tun's parents could not afford even a proper lighting at home when studying at high school in Sipaw. He often used street light to do his homework. He woke up early to help his mother prepare khao-pook, a Shan snack made of pounded sticky rice and sesame. She sold it in the market to support the family. He had to wait for a year after matriculation, working and saving to start university; it was not a luxurious gap year as some enjoy nowadays. He took up all the odd jobs that earned him some money. But only with some generous tip money from a number of people that his earning was able to help him enter Rangoon University, now Yangon University. I remember reading that he had six hundred Kyats when he decided to leave home and headed for Yangon, a place he had never set foot in before. He actually had to serve as an assistant to a driver in order to get a free ride to Yangon.

I came from a big family with little means. Our parents brought us up with an abundance of love and care. But they never had enough money to plan a proper education for any of us. My father produced some aryuvedic medicines but that was not enough for the whole family and my mother had to sell Shan tofu in the market and when I was still little I remember going to the market with her very early in the morning. I was fortunate to have decided on my own to stay on in robe after an initial and traditional novicehood. I have worked my way up through the monastic education system and with the generosity of many Buddhists. Just like, Prof. Sai aung Tun, I am sort of used to thinking and planning big things without considering the financial side of it!

Even after three Masters' degrees in Colombo, I also had only six hundred, like Sai Aung Tun, but in USD, 1996 when I decided to leave Colombo for London. That was gifts from friends and that was all I had. I had no extra money to buy air tickets, so the Sri Saddhatissa International Buddhist Centre (Sri Lankan) that invited me had to pay for my one-way airfares so that I could make the journey. However, this was a much improved situation; for I had only sixty-five USD – everybody was allowed only that amount- when I left Yangon. So this six hundred USD was a much bigger sum, and I was so grateful because the donors, 20 of them, were monks who themselves were students and had no extra penny to spend. Sai Aung Tun did some teaching in Sipaw to save money for his university course; I also taught for four years at the Young Men Buddhist Association in Colombo but I did so on pro bono basis.

Sai Aung Tun passed an BA with honours in history and became lecturer through the kindness of his own professor. I graduated as a samanera, novice, at 19 with a dhammacariya degree and became lecturer in Buddhism as Sasana Mandaing Pali University, Bago, also through the kind support of my tutors. He stumbled on a scholarship in the university library; he did his MA in international relations at Colorado University where he wrote a thesis on Tai. I was invited to London to teach while on a pilgrimage in Anuradhapura guiding a family who would one day become the donor of my Yangon branch monastery. In England, I attempted twice to get a place for a PhD, first at London and then at Trinity College, Cambridge University. I was accepted by both in different years but due to financial reason I could not take up the offer. Only after four years of saving that I could come to Oxford for my doctorate study.

For some reason, despite our university education, we are interested in the traditional knowledge of Tai/ Shan people. Lik Loung or great texts are a type of Tai literature with rhymed, descriptive and often poetic style of Buddhist vernacular commentarial literature which is popular among the Buddhist faithful. It used to form an important part of the syllabus in the old days. But our generation has been so Burmanised that we study more in Burmese and consequently pay little attention to this type of Tai literature even when we lived among the Tai. But for many years after living outside the Tai communities, we both came to appreciate this type of literature and have put in some efforts to understand and promote it. Prof. Sai Aung Tun has a grand plan to revive lik loung up to a university level and that is through a non-governmental initiative because the state has never paid attention to the future of this precious literature. Indeed, he was the keynote speaker when my friends and I organized the first ever Lik Loung conference to be held in Tai/ Shan medium in Yan-

gon as recently as in December 2013. I am not sure if he is well enough now to attend the third lik loun conference, which will become international for the first time; experts in the preservation of Laotian, Thai, Tai Lue and Tai-Khamti manuscripts from England, Thailand, China and India, respectively, are joining the conference to share their knowledge and experience.

Besides, a few decades earlier, in the 1970s, Prof. Sai Aung Tun has translated into English a law book from Tai-Khamti lik loun literature. It is a version of Dharmashatra (Dhammathat) that Buddhists adopted from the earlier Hindu version. I have also given three conference papers in England on funeral rituals among the Tai people in some parts of the Shan State, based on some short lik loun manuscripts since 2008.

In 2003 Prof. Sai Aung Tun accorded me a great honour when he asked me to proofread the manuscript of his book History of Shan State. That was during the time he came to England for research work at the British Library, Cambridge University Library and SOAS, London University. I read some and helped him more by giving the manuscripts to a few scholars at Oxford and Cambridge for proofreading and comments. From that visit, I remember taking him to the famous Blackwell Bookshop at Oxford which has the motto of: To sell excellent books for excellent people. He examined numerous publications on international relations, history and government very carefully but also with an unbelievable speed. He is familiar with most of them. In the last 16 years I have taken many people to this 130 years old bookshop, including the award winning writer Dr. Sai Sang Aik, the well-known author Sayadaw U Zawtika and Dr. Sai Kham Leik the famous composer, and I have seen different reactions. But none was so immersed in books and as thoroughly as Prof. Sai Aung Tun was.

Prof. Sai Aung Tun is a generous person and a visionary scholar. Generous, he always has students living in his house for free. At some point while serving as the principal of Myit Kyi Na Degree College, now full-fledged university, he and his wife, a high school teacher, would donate half of their salaries to renovate a ruined pagoda. He is highly respected by his students, colleagues and the people for this.

Visionary, he would choose to do research work on neglected or even suppressed issues so that the cultural life and identity of the people can be preserved. With a good understanding of history of a people, he does what he can to ensure their bright future. While serving as the vice chairman of the Myanmar History Commission, he did a lot of wonderful job by publishing works of many Myanmar historians. Guy Lubeigt of Centre National de la Recherche Scientifique, France actually put that on record in the preface to many of those publications.

Well, following his example, now I can say that through our academic work, we both serve our people, the Buddha's dharma and the international community through research and knowledge sharing.

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Professor Sai Aung Tun

Professor Sai Aung Tun has played a major role in supporting and promoting historical and cultural research in Myanmar and overseas. In his role as vice chair of the Myanmar Historical Commission and association with the Universities Historical Research Centre in Yangon, he worked with academic colleagues in the archiving of historical records and promotion of research. This resulted in a series of publications of works on Myanmar history and culture, some translated into English. Those of us involved in Southeast Asian Studies are grateful for his endeavours. Professor Sai's publications on Tai ethnicity and his book on the history of Shan State, published in 2009, have ensured his place as an influential international scholar.

With the support of the Shan community in UK I gained a grant in 2010 from the MacArthur Foundation to set up a course in Shan studies at SOAS. There were BA and MA students studying Shan Buddhism, history and culture and the course was commended by Professor Sai and other academics in Myanmar and by Phra Dhammasami from the Oxford Buddhist Vihara. The work of Professor Sai featured in our lecture programme. In 2011, with support from the MacArthur Foundation, we were able to fund travel for Professor Sai and Nang Voe Hseng Phayar Yang to attend a conference of the Association of Southeast Asian Studies UK (ASEASUK) held at Magdalene College, Cambridge. Professor Sai and Nang Voe presented papers to a panel entitled Shan Buddhism, History and Material Culture. There were nine papers in total and a large audience attended the sessions. We felt that with the support of our distinguished guests, the ASEASUK conference at Cambridge was a milestone in establishing Shan Studies in the UK. At the end of the session, we enjoyed informal discussions on future co-operation. That evening the UK/Shan Association entertained us in the quadrangle of Magdalene College with Shan songs and dance. The audience included monks





from the Oxford vihara, academics from major universities in the UK and abroad, students and the Shan community living in the UK. It was a memorable event.

As a specialist in Tai history and culture, I have benefited personally from the work of Professor Sai particularly in research for my book "The Shan" published in Bangkok in 2006. His comprehensive publications on the history and culture of the Tai and their rulers provided a solid basis for the book that focussed predominantly on the art, architecture and crafts of the Shan. I am grateful for his help.



Professor Sai has been a strong political force in his homeland, serving as Member of Parliament for the constituency of Mogaung in Kachin State and elected to the State Council in his hometown of Hsipaw. There are few people who manage to work successfully in the world of politics and academia. Professor Sai is one who has achieved this. We were delighted to hear that in 2014 he was awarded an honorary Doctorate by Yangon University for his contribution to public life and for his work as a historian and educationist.

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Sayagyi Dr. Sai Aung Tun



Dr. Ravindra Kumar*
Former Vice Chancellor of CCS University,
Meerut [India].

"The aim of university education should be to turn out true servants of people, who would live and die for the country's freedom." –MK Gandhi

I cherish the day when, many years ago, for the first time, I met Dr. Sai Aung Tun in India during an international seminar on Non-Violence and Peace Education. Dr. Sai Aung Tun had presented a well researched and informative paper under the title, "Retracing Some Common Cultural Affiliations [Heritage] of the Ethnic Groups of Zhuang, Tai, Lao, Thai and Ahom People" in that seminar. He, besides covering concretely and comprehensively the historical aspect of the subject at hand, as was expected of a historian of his stature, Dr. Tun drew generous applause of the august assembly of professors, scholars and subject-specialists. The manner, in which he delivered and explained his point with conviction, and replied to the questions, raised by the audience, impressed me immensely. Further, it, undoubtedly, became the source of my lifelong friendship with him.

Our friendship grew in leaps and bounds in years to follow. We met each other many times in conferences, seminars and symposiums and in public lectures in universities and institutions of higher education in Myanmar and India, both. During such events we got opportunity to discuss at length various academic and educational subjects, especially history, politics, culture, civilization and social issues in the South and Southeast regions of Asia. At times we dwelt at length on whole of the Continent of Asia, the rapidly increasing process of globalization and its effect on the world, the role of Indian nation in this ongoing process, and the current situation of Myanmar.



In Dr. Sai Aung Tun, I found a nice scholar, a learned professor who lives according to the great Guru tradition based on the Dharma –the duty; for which Buddhism says that he should be valued and honoured as mentor worthy of great respect and source of inspiration on the pathway to enlightenment. For him, imparting knowledge or teaching is not the source of livelihood alone, neither is it the means of getting prosperity –wealth, nor of earning worldly recognition. Rather, it is a noble responsibility for a body of work that reflects high values in his life and inspires others to follow him and emulate his example.

One of the important facets of life of Dr. Tun, a professor in higher

studies, which left impression on me profoundly is his firm commitment to nationalism. His nationalism is not confined just to the geographical boundaries of his country. Rather, it is broad-based and a step forward towards internationalism –the globalization in current perspective, or towards the spirit of Vasudhaiva Kutumbakam in Indian terms. It is in consonance with what Mahatma Gandhi said [as quoted at the beginning of this short write up] exhorting educationists to make higher education prepare true servants of people, who live and die for the freedom of the nation. A known scholarly work of Dr. Sai Aung Tun entitled, History of the Shan State from Its Origins to 1962 proves this point to the hilt.



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Clarity of thought and expression, tolerance in dialogue, readiness to approve or reject and acceptance of other's view point are the other defining qualities of Dr. Tun. He hears others with patience, presents his view straight and clear, and tunes himself up to accept the proposition brought to his notice. It is for this reason that he is respected all over the country, in the whole of Myanmar by the communities of teachers and professors, administrators, bureaucrats, and by those in the higher echelons of the Government Department, and religious heads. He is held in high esteem by his colleagues and friends outside the country, like me. It is not an ordinary achievement. It is sterling and extraordinary quality and a lot can be learnt worldwide from these qualities of Dr. Sai Aung Tun. It is a matter of great pleasure to learn that the Ministry of Education, Myanmar has, in recognition of yeoman services and accomplishment of Dr. Sai Aung Tun in the field of education, conferred upon him the Honourary degree of the D. Lit., and further the Committee for Honouring Sayagyi Dr. Sai Aung Tun has decided to bring out a volume on his life and achievements on this occasion. I feel fortunate enough to be a part of this volume in paying my heartfelt gratitude to him by way of this short write up. He is an exemplary teacher besides being a nice Buddhist –the follower of the Dharma; more particularly, a follower of Gautama Buddha, the Light of Asia, a Teacher of the teachers. .

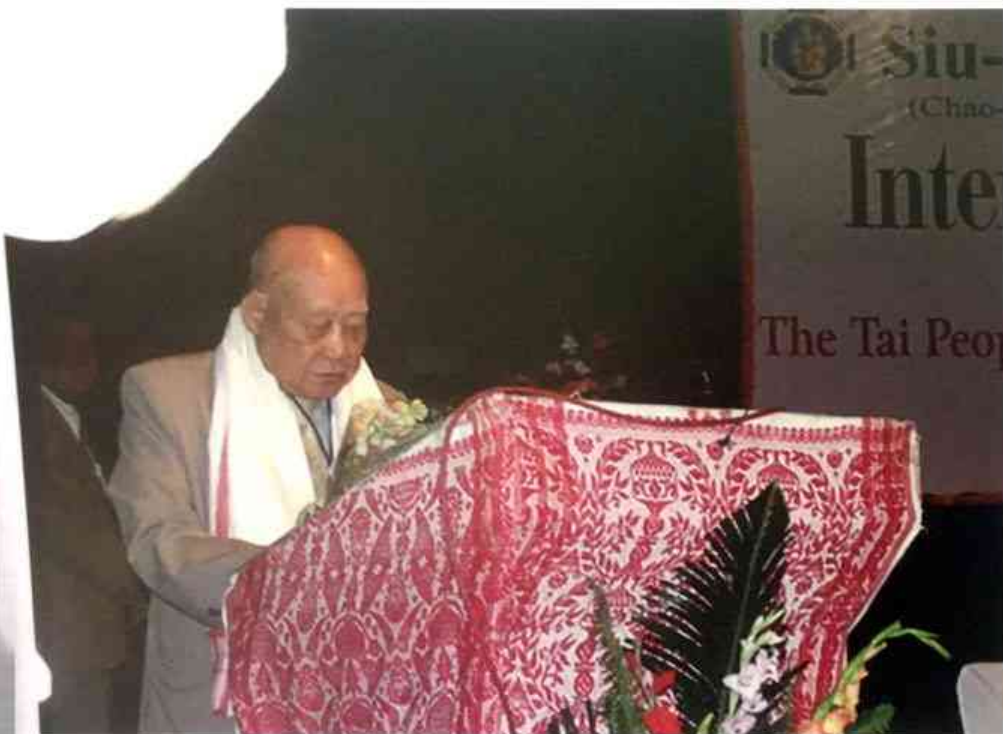
The Buddhism while defining a teacher divulges that he [a teacher] cannot give one the life as per his own wish; he cannot make him the person as he wants to be. A teacher cannot take one's pain away and give him enlightenment. Rather, a teacher can advice and guide one to correct his flaws and to bring his life on the right tracks –to pave the way to self-reliance through self-efforts. Dr. Tun's life can be well assessed in the light of this surmise of Buddhism.

My salutation to his services and accomplishments! I wish him good health, long life and prosperity.

An internationally renowned Indologist Dr. Ravindra Kumar is a Former Vice Chancellor of CCS University, Meerut [India]. ****

Our Own People in an Alien Land.

Dr. Hemanta Kumar Gogoi
Chairman, STAR, Assam, India



Sometimes people may not be related by blood or a family link, but the closeness and mutual affections among people do create a bond which is akin to a family bond. This may come out of common interest and likings.

For many of us, the name Sai Aung Tun was akin to modern Tai history and literature. An author of excellence, he has written a large number of books among which, the most widely read is the 'History of the Shan State: From its origins to 1962'. No doubt, I was always looking forward to meet the great man in person someday.

My dream became a reality on 30th January 2010 when a group of Tai people from Myanmar, China and Thailand arrived Guwahati to participate in a seminar entitled 'Mapping connections: The Tai people of Northeast India, Southeast Asia and Southern China' organized by The Siu Ka Pha International Foundation, Assam. Among the delegates was Prof. Sai Aung Tun, a towering personality by himself. Incidentally he was chairing the

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session in which I was presenting my paper. I clearly remember that he had some difficulty in announcing my Indian name. A soft-spoken and knowledgeable man, Prof. Sai Aung Tun conducted the session very gracefully.

Prof. Sai Aung Tun is an ardent Tai lover. He has a strong feeling for the Tai Ahoms who had left their ancestors land centuries ago to establish an independent Tai Ahom kingdom called Assam in present day India. Although the Ahoms conquered the land they lost their language due to non-usage despite keeping their ancient culture and rituals intact. In his 'History of the Shan State', he has vividly described Sam-Long-Hpa, brother of Hso-Hkan-Hpa, the mighty ruler of Mong Mao, and who came to Assam through Manipur and Kachar to conquer it. So far, the Ahom people knew about the great conqueror Siu Ka Pha only who came through the upper ranges of the Patkai Hills to enter upper Assam.

Separated for centuries by changing political scenarios both in Myanmar and India, the people of Assam were always looking forward to meet their relatives on the other side of the Patkai and see their ancestor's land which is now foreign to them. The border between India and Myanmar was sealed which previously allowed people from people from either side to move freely in connection with business or matrimonial purposes. It was something like branches of the same tree drifting apart in a stream of time.

Luckily, advent of internet and computers in modern times, allowed people on both sides to communicate again. They started chatting with each other and started dreaming of meeting each other. We had a similar dream too.

After a period of seclusion from the rest of the world following the military rule, Myanmar was opening up once again to the tour-



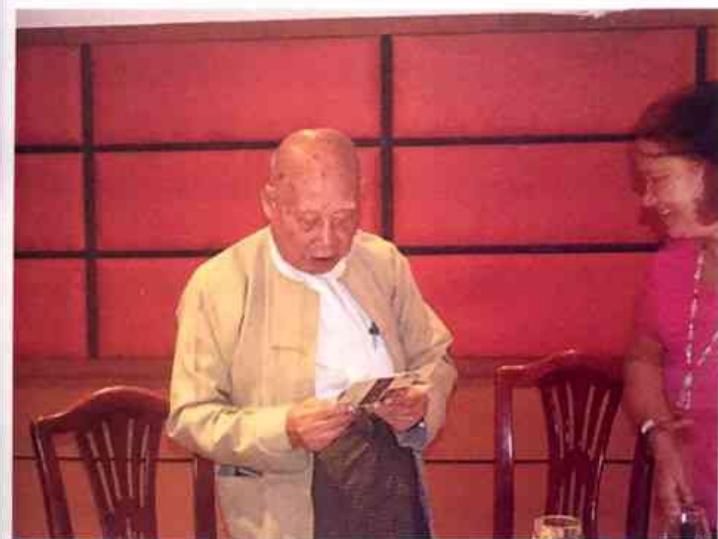
ists. Visiting some parts of the Shan states needed special permission from the government. But as we were preparing to visit Myanmar, these restrictions were gradually being lifted. Our friend Dr. Sai San Aik of Yangon was the key person in preparing our tour program to Myanmar in 2013.

We reached Yangon on 31st October 2013 evening. Our team included Prof. Girin Phukan, Mrs. Phukan and my wife Dr. Labonya. After checking into the hotel and washing, we were hurriedly taken to the Tai Community Hall in Yangon city. There was a huge gathering inside the hall with a number of respectable



members of the city including Prof Sai Aung Tun and members of some royal families. We were also lucky to have one cultural troupe from Nam Kham with us who were incidentally on their way to India.

The meeting began with our introductions and exchanging pleasantries. We were overwhelmed by the warm reception we got that evening. Dr. Aik introduced us to the gathering there and Prof. Sai Aung Tun talked about the Tai Ahom people of Assam



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and the need for coming closer. There were songs and choruses for Tai unity.

Probably that was a good beginning. Because the following week's hectic trip to Mandalay, Sipao, Muse, Se Lant and Nam Kham were all filled with warm welcome everywhere and exchange of ideas. Our trip was greatly helped by the Tai Singer Nang Sarah who accompanied us everywhere and acted as a translator. We are really indebted to her as well.

On our way back on 6th November 2013, Prof Tun hosted a dinner for us. We presented him a Tai Ahom song audio CD. He agreed that recovery of Ahom language is possible with the help of people who still speak them like the Shans.

The next day we planned to visit Shwedagon temple (pagoda) before we leave Myanmar. He took us around the pagoda, offered prayers and chanted with us 'Buddham Saranam Gassami, Dhammam Saranam Gassami....' That was a unique feeling. He took us to one corner of the temple and showed us few statues being worshipped who are said to be representing ancestors akin to our Me-Dam-Me-Phi. We were fascinated by this finding.

We came back home with wonderful memories in our hearts. But it was difficult to send him some words of thankfulness and gratitude, as he hardly had any functioning email. None the less, we could communicate him and he accepted our request to accept our request to work as an international adviser to 'Society for Tai Ahom Resurgence' (STAR). He not only accepted our request to be an adviser but also asked us to join the Tai New Year Celebration and seminar at Taunggyi in November 2014. We did join the seminar and New Year celebration, presented Assamese Bihu for the first time in Myanmar. That is another wonderful story, which I would like to recount some other time. But we would never forget our superb association with Prof Sai Aung Tun, a legendary figure and a true picture of the dictum 'Wisdom makes a man humble'.





The relationships of “Kha” and “Tai” since primitive settlement

Associate Professor Renoo Wichasin*

The word “Kha” appeared in the Tai language family for a long time, including speaking and writing. It is used as pronoun and common noun refers to people and objects.

“Kha” refers to the status of a group of people under the governance of Tai speaking states. As some sayings in Tai/Thai languages, the word “kha” often appears such as phrai-fa-kha-tai (slave and commoner); kha-cao-phrai-tai (the slave of Tai); kha-phrai-tai-mueang (slave and commoner of Tai-state); kha-mon-ton/tone-doi (mountainous servant); puak-kha-chao-doi (group of the hill tribe servant); and kha-suay-khon-chao (tributary people of lord) etc.

“Kha” and “Tai” have long standing relationship which has involved over time from foes to friends. They have become close friends and relatives, including tributary slaves and servants of the Tai's governance and have gradually and predominantly assimilated into Tai-states' citizens.

This paper will discuss about “kha” who lived in the territories of different Tai groups, with a specific focus on the beliefs of the “kha” and “Tai”, the spirit-related ritual, assimilation into Tai which will focus on “Kha-lua/lawa” and “Tai-lue” in Sipsong Panna (Xishuangbanna) and “Tai Lue” in Laos.

*Chiang Mai University retired government officer, expert in Tai Philology, Tai text and Lanna literature. Translated by Sai Kham Phu and Oh Nuntiya.

1. Who is the “Kha”?

“Kha” is the Tai’s word refers to native people who originally settled down before the Tai speaking family groups occupied their territories. There are various definitions of “Kha” but all are defined in a similar way:

- 1.1 The word “Kha”¹ in Tai Ahom language refers to native people in Assam region of India before the invasion and conquest of Tai. For example, Kha Maendam (Naga), Kha Kanglai (Daflas), Kha Khumting, Kha Thuen-an-kao, Kha Thuen-na-doi (Parbartia Habialia Duari), Kha Miris (Miris), Kha Sang (Hari), Kha Hua-rua, and Kha Gula (Deories).²
- 1.2 The word refers to Khamu or Laos that are not lowland Laos in Lao state.³
- 1.3 “Kha” is a side-by-side word of “Cao”(servant and master); servant is lower class under the aristocrat.⁴ For example, kha-suay-khon-cau (tributary people of the lord); kha-chai-khon-soi (general servant); kha-yao-khon-reun (domestic servant); kha-chai/kha-khon (servant people); kha-kao-tao-liang (servants who deserted and then returned to the lord); kha-sue-dai-thai-pen (servant who can be bought and sold).⁵
- 1.4 Regarding Tai Lue attitude, all hill tribe people are servants. Therefore, these people are called Kha. For instance, kha-kor (Akha servant), Kha-muser (Lahu servant) and so on.

The majority of “Kha” inhabited in Laos including the groups belonged to the Mon-Khmer language family such as Kha-mu, Kha-thin, Kha-med, Kha-wa (Lawa); the groups that belonged to Chawa-Malayu language family such as Kha-radae, Kha-carai; and another groups, were from Tibeto-Burman language family such as Muser or Lahu which was also known as Kha Lor or Lor Lor in Laos’ Phongsali Province.

In Lanna, the group of Kha was the Lua (Lawa) people. According to Chama Devi Wong and Chinnakammalipakorn chronology, this group of Lawa people was called Milukku.⁶ This group has been dwelling in Chiang Mai and Lamphun and is now being assimilated by Khon Mueang (Lanna people).

¹ Laotian pronounces “Kha”

² Renoo Wichasin (Transcription). *Ahom Buranji*. (Bangkok: Amarin Printing and Publishing, 1996)

³ Weerasong Meesathan. *Lao-Thai Dictionary* (Bangkok: Institute of Linguistic Research and Rural Development, Mahidol University, 2000), p. 43.

⁴ Sipsong Panna Language. *Tai-Haw pocket dictionary 2002*, p. 44.

⁵ Lung Kankham Sangsarn, *Shan Dictionary*, (Namkham Township: Shan Culture and Literature, 2001), p. 43.

⁶ Chit Phumtsak. 1976. *Khwan pen ma khong kham sayam thailao lek hom laetak sanethang sang khom khong chu chon chat* (The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics). p. 247.



Young mother of Kha-mon,
Pang Deng Mountain.



The present day of the Kha's dress in Chiang Tung
Township. Photo by: Phranakorn Ritprang

"Kha" people in "Mueang Tai" or Shan State (Burma) were the Lawa⁷ who claimed themselves as a former ruler in this region. The ancestors of Tai Nua (Northern Tai) in Dai Kong (Dehong Dai and Jingpo Autonomous Prefecture in the southwest of Yunnan province) region believed that this area used to be where the Wa and Palaung originated, whose languages belonged to Mon-Khmer.⁸ The word Kha was used to name every race regardless of their hierarchy in the society, and was used to name particular groups for example, Kha Lawa, Kha Lum (Kha Dum), Kha Kharng (Kachin or Jingpo)⁹. The Tai/Shan also called the Burman people, Kha-Marn.

There were different groups of Kha in Sipsong Panna. The indigenous group was Kha Sisaen Monma (historically called Kha Mila¹⁰ or Tummila) who were invaded by Tai Lue. The Kha Sisaen Monma was belonged to Plang¹¹ or Palaung, a sub-family of Mon-Khmer. The group was called "Bulang" by the Chinese people during Tang dynasty but during the reign of Man Zu of Nan Zao kingdom, they were called Mang Marn. It was because they applied Chi (a herb made of coconut shells) on their teeth, wearing black dress; (cotton). The Mang Marn female wore a stripe sarong, a cane hoop at their waist and wear the hair in a bun with a red cloth. These people are the Wa in Burma (Myanmar).¹² Tai Lue called the Kha and the hill people "Kha Mon".

Li Fuyi, a Chinese Kok Min Tang official who lived in Sipson Panna over 30 years, said that the Akha called themselves "Kor" however, Tai Lue called them "Kha/KhaKor" which means captive or slave because the Akha people had been invaded by Tai Lue.

The Akha people migrated from southwest of Da Li where they settled along the river however, they were pushed to live on the mountain by Tai Lue. Before the invasion of mainland China in 1949, they had their own king who controlled the area on Nan Lung Mountain in Nan Jaio district of Yunnan region and an annual tributary was required to be sent to the king by Akha people.¹³

⁷ Bunchuai Srisawat, *Thai in Burma* (Phra Nakorn: Ramin Printing, 1960), p 399. There were two groups of Lawa: La and Wa. Later assimilated into one group and became Lawa.

⁸ Cia Yaencong (Yanyong Ciranakhon), *The South Salween: region of Tai Nua in Yunnan*, *The study of Tai culture* (Bangkok: Department of Cultural Promotion, Ministry of Education, 1995), p 33.

⁹ Cit Phumisak. 1976. *Khwaṃ pen ma khong kham sayam thai lao laekhom laelak sanathang sang khom khong chuchon chat* (*The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics*). p 307.

¹⁰ Lamoon Canhom (Pariwat). *Story of Kha: Sisaen Monma*, (Chiang Mai: Department of culture and arts: Chaing Mai Rajabhat University, 2004), p 22.

¹¹ Yanyong Ciranakhon and Rattanaporn Setthakul, *Prawatisatsipsongpanna* (*History of Sipsong Panna*), 2th Edition (Bangkok: Samgsan Printing, 2008), p 44.

¹² Yanyong Ciranakhon, *MangMarn tribe*, In Marnsu's text; *Wa was not "Tai"*

¹³ Cit Phumisak. 1976. *Khwaṃ pen ma khongkham sayamthailaolaekhomlaelaksanathang sangkhomkhongchuchon chat* (*The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics*).p 307.

The indigenous people in Sipsong Chu Tai (twelve Tai cantons) were the Kha/Sa who are also known as Kwang Huen Tao. When Tai Dam invaded in the area, these people were forced to become domestic slave, lord slave and state slave as well as work in rice field.¹⁴

In brief, the Kha is not identified to a specific race but instead refers to a variety of races in the society whom are not the Tai. These people were called "Kha" in Shan State of Burma; in Sipsong Panna; in Dai Khong of Yunnan's China; and in Laos. Kha is the slave or tributary servant to the lord. Thus, the word "Kha" tends to look down on other races and to divide hierarchy in society.

2. The Tai invaded the Kha's inhabitation

Before the invasion of the Tai, the Kha lived along the river and on the mountain plateau. They had skills in planting on the mountain as well as building dams. They were also skillful in making huge step rice fields however,¹⁵ those were eventually forced to move to the mountain.¹⁶

Most of the Tai's history states that the indigenous people were occupied by the Tai. The Kha were attacked indifferent ways, including by force and with women, have Tai sisters marry the Kha's leader or the Tai's leader marry with the Kha's daughters and so on.¹⁷



Lua's rice step fields in Pa pae village. Source: Surapong Boonnak(Chao Khao, n.d.)



Wedding Ceremony Day, Pa pae village.

According to Chiang Mai city chronicles, Chiang Mai which was established by Phraya Mangrai, was the territory of Lua where their central government located in Waing Jet Lin nearby DoiSuthep.¹⁸ This is similar to the chronicle of Laos which stated that the Laotians, led by KhunLor, attacked Mueang Chawa (Laung Phrabang) from the Oo River. The territory was then led by King Khun Kanhang. The war took place in Phating and Sob-oo village where the indigenous people inhabited. These people late ran away from the

14 PattiyaYimrewat, *History of Sipsong Chu Tai* (Bangkok: History, Society and Culture Program; Support Research Institute, 2001) pp. 142-143. Tai Dam in Vietnam called "Kha" as "Sa".

15 AnanGanjanapan, "TheLua Study", Seminar on Lua issue in Lanna; 7-8 March 1988 (Chiang Mai: Humanity and Social Faculty, Chiang Mai College, University of Lanna), p 97.

16 Pu Saengsam, *Puen Mueang Laem Luang Haw Kham*, p 5. ChonthiraSattayawattana, *Lua of Nan* (Bangkok: Ancient City, 1987), pp. 31-32.

17 PattiyaYimrewat, *History of Sipsong Chu Tai* (Bangkok: History, Society and Culture Program; Support Research Institute, 2001) p 143.

18 Chronicle of Lan Chang, p 150. BunchuaiSrisawat, *Lao Kingdom*, p 128. CitPhumisak. 1976. *Khwam pen ma khongkhamsayamthailaolaekhomlaelaksanathangsangkhomkhongchuchonchat* (The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics).pp.311-312. Bangkok: DuangKamol.

area. Those, who got arrested, become the Laotian lord's slave.

The Laotians called these people "Kha Kao" (former slave) which means the indigenous people in Laos.¹⁹

The Palang people who also known as Kha Sisaen Monma were the indigenous people in Sipsong Panna before the invasion of Tai Lue. The Tai had divided the territory between the Tai and Kha which is said; "Thoong Thi Nam Thuam Thueng Pen Khong Tai, Thuen Thi Fai Pa Larm Thueng Pen Khong Kha" (the flood reached belonged to the Tai, forest where fire reached belonged to the Kha.)

20

According to Sipsong Panna history Ai Lan was the ruler of Chiang Lan before Phraya Cueang established Haw Kham Chiang Rung (Chiang Rung Palace).

"Phraya Cueang was originally from Mueang Sanwi who became the ruler of Mueang Lue and later established Chiang Lan. Chiang Lan was ruled by Ai Lan, a Lua person. The area was invaded by Phraya Cueang at last."²¹

According to the original text of Mueang Laem the ruler of Mueang Mao Laung fled from Mueang Mao Laung Kosamphi because he lost the war to his brother. He then gained his people where they settled in the controlled-area of the KhaWa²² Mangsam.²³ The Tai requested the Wa to give them land and water but the Wa refused. The Tai then married to the 6th daughter of Khun Mangsam and received a plenty of land from Khun Mangsam. Later on Tai took over the land from Mangsam's relatives. The Wa then relocated to the mountain.²⁴

"The Wa made a living on the mountain, the Tai earned a living in town. When the Wa saw the Tai expanded the land. They then told the Tai that the land where fire reached belongs to the Wa; the land where water is flooded belongs to the Tai. The land where fire reached is the Wa's forest, which means, they did not want the Tai to expand to the mountain."²⁵

¹⁹ The word "KhaKao" appeared in Tai Ahom, Tai Lue and so on.

²⁰ YanyongCiranakhon and RattanaornSetthakul, *Prawatisatsipsongpanna (History of Sipsong Panna)*, 2th Edition, (Bangkok: Samgsan Printing, 2008), p 182.

²¹ Ai Kham, *Story of Cao Phaendin* 44 Cao (Chiang Rung 1963), p 4.

²² B. Boonkhun, *Travel to Chiang Tung and Salween region (Phisanulok: Rattanasuwan Printing 2499)*, p 238. Wa people established their state between Chiang Tung and SipsongPanna which is called "Wa State" but people in Chiang Tung called MueangWa. In 1893, British combined them be one state.

²³ For Lua people, the word "Mang" refers to lord status. The Lua called themselves "Samang". For example, Mangsam, Mang/MangKhien, MangYoi, (ChonthiraSatayawattana, Lua in Nan province), p 38.

²⁴ Pu Saengsam. *Puen Mueang Laem Luang Haw Kham*. pp. 6-7.

²⁵ Pu Saengsam. *Puen Mueang Laem Luang Haw Kham* p 5.

The Kha Mon divided the land by Khwaen (district). In Sipsong Panna, the Tai controlled 12 Panna (twelve thousand rice fields) and the Kha controlled 12 Khwean (twelve districts).

Cao Suea Ka Fa and his family fled from Mueang Mao Luang to the west where they established the Ahom Kingdom. The indigenous people in the area were the Maen or Kha Maen Dam or Naga whom lost the war for the Tai. There was also Kachin, known as Kharng, in the area where they were the servants for the Tai. These people mostly did the house work such as rice cooking, fetching water and feeding chicken as well as taking care of elephants. These people were considered as lord's servant.²⁶

3. The relationship of Kha and Tai

As newcomers, the Tai had to beg the forerunner for land and to grow rice. The Kha, who were the forerunner, generously gave the land to the Tai but this meant they had to search for new land which meant moving onto the mountain. The Kha made a living mostly on the mountain while the Tai domesticated in the rice fields. Even though the Tai was depended on the Kha, they later claimed as sovereignty. Therefore, there was a varied relationship between the Tai and the Kha.

3.1 Family form of relationship

The early relationship between the Kha and Tai was in the forms of power holder and subordinate. They created the type of family in which the Tai leader married the Kha's women in order to control power and benefit. In the history of Tai Lue, for example, said that Cao Sida Kham (1934-1956) was a son of Sao Khan Mueang (1889-1933) and Nang Hoi Sam Cik who was the Kha Mon (Lua). Cao Khan Mueang ordered Nang Hoi Sam Cik and Cao Sida Kham to stay on the mountain with her father. They did not have to pay tributary. They were allowed to come back the palace when Cao Sida Kham was 7 years old.

The prince of Mueang Mao Laung Kosamphi settled in Mueang Khaeng before headed to Mueang Leam. Mueang Leam was the place where the Wa populated. The prince married with a daughter of Mangsam's ruler, which he was given a lot of lands and rice fields. The Kha and Tai made agreement that the Kha and the Tai would be brother and many relatives attended the wedding to celebrate with them. They served the guests with elephant and buffalo meat. They also gave ivory and buffalo's horn to the honor guests as a witness that "Tai and Wa are brothers."²⁷

²⁶ Renoo Wichasin (Transcription), *Ahom Buranji*, Book 1-2, p 33.

²⁷ Pu Saengsam, *Puen Mueang Leam Luang Haw Kham*, p 6.

Later on the prince of Mueang Leam married to a woman from Mueang Mang Lern, a populated area of "La" (Lua) which located in Burma.

3.2 Kha as a tributary people and tax payer

The Lawa was called "Kha" because they had to pay tributary to the king and lords in Laung Phrabang, this was often difficult because there were very few rice fields. Some of the Kha were called as slaves for the state and were forced to work in the farms and rice field.²⁸ In other area such as in Isan (northeastern of Thailand), the "Kha" were called the "Suai" (the tributary people).²⁹

There was an example in Mueang Cae Annals stated that the hill-tribe people from 19 villages in Mueang Cae had to present the output from their rice field or natural resources such as silk, bean, sesame, cucumber, pumpkin, bamboo-shoot, log, bamboo mattress, wicker basket, bee wax, wasp, chopping block, rope as well as squirrel, hawk, barking deer and money.³⁰

According to Sipsong Panna, Mueang Chiang Khaeng and Mueang Sing the ruler made the tributary rules that the Kha Mon or hill-tribe people had to present supplies to Tai Lue lords.

"Phraya Sommutirat persuaded his grand-uncle and step-father, (Phraya Mimo from Lan Chang) that Kha Mon or hill-tribe people had to pay tribute every 3-4 year. They also sent two households from Ban Bauk Kwai to serve to the lord. Their works were to fetch water, pound rice, steam rice and cook food."³¹

Kha Mon were the tributary people of Mueang Chiang Khaeng. Every three months they had to make the blessing ceremony to Cao Fa (lord of heaven), Thao Phraya (duke) and Nai Lam (translator) as well as the queen, prince, princess, royal cousins, crown prince, crown princess, son of crown prince, daughter of crown prince, nephew of crown prince including the adult and child. The materials used in the ceremony included food, money, cotton, banana, cane, alcohol and etc. Everything in the ceremony had to be perfect.

28 CitPhumisek. 1976. *Khwaam pen ma khongkhamseyamthalaoleekhomiaelaksanathangsangkhomkhongchuchonchat* (The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics), p. 315. Bangkok: DuangKamol.
29 CitPhumisek. 1976. *Khwaam pen ma khongkhamseyamthalaoleekhomiaelaksanathangsangkhomkhongchuchonchat* (The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics), pp. 285-286. Bangkok: DuangKamol.

30 YanyongCiranekhon and RetanepornSetthakul. 2001. *Prawatisatsipsongpanna* (History of SipsongPanna), 2nd ed. Bangkok: Samgean Printing, 2008, pp. 185-186.

31 Lamoontanhom (Transcription), *Story of Kha: SiseenMonma*, (Chiang Mai: Department of culture and arts: Chiang Mai Rajabhat University, 2004), pp. 72-73.

Every household of the Kha had to pay the tax. The hill-tribe or Kha Mon paid less than Tai Lue however they had to present supplies to the lord and Thao Phraya such as bee, wasp, animal skin, sesame, animal horn, pig, deer, elephant, rhino and wild cow. If they kept any of these supplies secret, they would face capital penalty. The Kha had to pay money when they passed checkpoints or crossed the river.³²

According to Mueang Laem history when Cao Fa (the lord) received obligation (A Ming Daw) from the Burmese king and Cao Fa (the lord) received Cum Yin (seal) in coronation ceremony from the Chinese court, every hill-tribe from every district had to present tribute to the lord which included horse, rice, salt, honey, sugar cane, cotton, silk and so on.³³ The lord and commoners depended on the Kha but the Kha were oppressed.

3.3 The ceremony related to “Kha” and “Tai”

Even though the Kha and Tai related as relatives because they married to each other, there was no equality, only the Tai received economic and political benefits. They had the power to oppress the Kha. However, the Tai held the ceremonies to pay respect to the leader of the Kha to show thanks for giving them land and water.

a. The sacrifice of Phra Suea Mueang, formal leader of the Kha

The Tai believe that every Kha leader killed by the Tai had become the ghost of each city. The Tai therefore held sacrifice ceremony to them, for example, the offering ceremony to the spirits of Pu Sea Ya Sae and Khun Luang Wirangkha the last Lua ruler. This ceremony was held in 9th month of Lanna calendar every year. These spirits were believed the guardians of Chiang Mai. This ceremony is very important because if they stopped the ceremony the disaster would occur.

Everyone in the community participated the ceremony including the lord and local people. During Phra Mekut ruling, he ordered the citizens to stop the ceremony which caused them almost lost their city to Burma. Since then, the ceremony was been held by two tracts, Suthep and Maehia tract.³⁴

³² Grabowsky, Volker and Rencoo Wichasin, *Chronicles of Chiang Kheang A Tai Lue Principality of the Upper Mekong* (Honolulu: Center of Southeast Asian Studies, University of Hawaii, 2008), pp.328-328.

³³ Pu Saengsam, *Puen Mueang Laem Luang Haw Kham*, p. 10.

³⁴ Kritsana Ceremwong, 5 districts of Lue community: Mueang district, Hangdong district, Chomtang district and Hod district. Seminar on Lue issue in Lanna, p. 16.

The Tai Lue in Mueang Khan, Sipsong Panna made offering to the spirit of Cao Fa Si Ta (four eyes) as a trick to kill Cao Fa Si Ta. After he died, Tai Lue people named him as Phra Suea Mueang (city spirit) of Mueang Khan and offered white buffalo to him every year.³⁵

In Mueang Pong there was a Suea Mueang offering ceremony the former leaders of Kha-mu, Cao Phuju, Cao Phusa.

The ceremony was held every three years and during ceremony they offered spirit buffalo. Cao Mueang (the lord) collected money from slaves to buy buffalo and other offering materials. They invited Por Mor Kha-mu to kill the buffalo and the buffalo meat then belonged to Kha-mu.³⁶

Phra Suea Mueang of Mueang La was the leader of Phu-kaw. The leading people in the ceremony were Tai Lue, however, the Phu-kaw headman was also invited. Before the changing of governance system, when there was a coronation ceremony, Thao Khun Phu-kaw (Phu-kaw leader) was invited to attend the meeting. Thao Khun Phu-kaw was leading into the Haw (palace) and then following by Cao Mueang La. Thao Khun Phu-kaw was the first person to have food.³⁷



The buffalo tied with the post for offering to the spirits. Source: Surapong Boonnak (Chao khao, n.d.)

b. Ceremony related to "Kha"

In Chiang Tung, during the celebration of new palace of Phraya Nam Thuam in Wiang Kaew, the area of the Lawa Mang-yoi. During the coronation, they invited the Lawa people from Ban Kueng and Ban Kham to have food in the palace. After that the Lawa people, who were eating, were driven away from the palace. Phraya Nam Thuam then went into the palace.³⁸

The history of Chiang Mai gives example how two rulers treated the Kha. One was the King Kawila, the First Cao Luang (1781-1815). He once went to pay homage at Wat Chiang Yuen and upon reaching the Chang Phueak gate stated "Let the Lawa

³⁵ YanyongCiranakhon and RattanapornSetthakul, *History of SipsongPanna*, 2th Edition, (Bangkok: Samgsan Printing, 2008), pp. 5 and 72.

³⁶ YanyongCiranakhon and RattanapornSetthakul, *History of SipsongPanna*, 2th Edition, (Bangkok: Samgsan Printing, 2008), p 10.

³⁷ YanyongCiranakhon and RatanapornSetthakul, 2001. *Prawatisatsipsongpanna (History of SipsongPanna)*, 2nd ed. p 11. (Bangkok: Samgsan Printing, 2008).

³⁸ B. Boonkhum, *Travel to Chiang Tung and Salween region (Phisanulok: Rattanasuwan Printing 2499)*, p 47.

led the dog entered first..." his followers the enter after. King Kawila stayed overnight at the nearby temple in front of Wat Chiang Man before proceeding

In similar event, during the reign of Phraya Kham Fan (1823-1825) he also stated that "...let the Lawa led the dogs who have come to pay homage to the Buddha at Wat Chiang Man...", before he proceed to palace .³⁹

In the past, one practice which kha-sam-tao had to follow was annually ritual, taking oath to the Cao Fa Chiang Tung and Chiang Rung. In the reign of Cao-un-mueang (1561-1578), Kha-sam-tao were divided into three divisions. The prince Sutthothammaraja of Burma divided Sipsong Panna lands and water, also divided the resident lands for kha groups, one for Chiang Rung, Chiang Tung and Chiang Saen.

"...at the time, the prince Sutthothammaraja demarcated the lands of Khuen into three parts. One part belonged to Lue, second part belonged to Chiang Tung, and another part belonged to Chiang Saen. Since then they were called sam-tao (three rulers)..."⁴⁰

There were farmlands in Chiang Nuea, Chiang Rung, Mueang Hun, and Mueang Wang which were inherited from kha-sisaen-monma, there were four oldest villages of Tai-Chiang Nuea and were the representative of Tai Lue. Every year, in April, before farming season, they would bring moonshine, chicken, dog offer to Khon-kuet village. The Khon-kuet villagers were later generation of Kha-sisaen-monma. This practice indicated that the Tai still realized that water belonged to Kha-sisaen-mon-ma. In addition, they believed that if they did not follow the ritual begging water which called nam-thip (miracle water), there would be drought or irregular rain.⁴¹

In Bor-hae large amount of salt were extracted by the Tai and the Tai leader would invite Kha-mu did a ritual sacrifice. The ritual was offering food and fruits to spirit once in every year. The Tai leader had to prepare all the offerings. When the ritual finished, the Tai leader gave all the offerings to the Kha-mu whom Tai Lue thought that the Kha-mu were the original owner.

³⁹ Chiang Mai History Investigation Sub-committee, *Chiang Mai Chronicles 700th Anniversary Book* (Chiang Mai: Chiang Mai Cultural Centre; and Art and Cultural Centre Rajabhat Institute, 1995, pp. 129,162)

⁴⁰ Renoo Wichasin(transcription). 2001. *Chueakhrueacaosaenwisipsongpanna* (The Genealogy of Cao Saenwi of SipsongPanna). Chiang Mai, Silkworm Books.

⁴¹ YanyongCiranakhon and RatanapomSetthakul. 2001. *Prawatisetsipsongpanna* (History of SipsongPanna), 2nd ed. pp. 8-9. Bangkok: Amarin.

The fundamental relationship between Kha and Tai was based on the cultural tie, spirit ritual and economics. The Kha often took the leading role of ritual ceremonies and were regarded as guard and forest protector. They were in good position economically because they possessed forest treasures but they had to send these things tribute to palace. The Kha were the owner of rich natural resources such as iron mine and copper mine and so on.⁴²

3.4 “Kha” revolted “Tai”

Kha-fuen-cau, wi-nat-cip-hai (servants revolted the master, servants must be destructed)

This Tai Lue’s saying has existed long time ago and whenever Kha revolted the master, they were killed. This was because the Kha lacked the resources which can support an effective resistance.

The main causes for the Kha revolts often revolved around severe oppression. The Kha would not be tolerant to poor treatment, such as levying labors, tributary, taxing and restrictions of make a living.

The consequences, “Kha-mai-glua-khun/cau” (servants disobey the aristocrat/lords).

There have been several times in Tai history, for example Kha/tributary servants revolted Thai during the reign of King Rama 1, because of heavy tributary and recruited and enslave Kha from many districts. Kha could not be tolerant with the oppression. The revolution took place after the Thai conquered for 13 years. The revolution started in 1791. Kha took over Champasak city. Then, the forces of Laos combine with the Thai from Korat crushed the Kha. After that, there were many revolutions until the French colonized Laos. In spite of French controlled the Lao, the Kha still were under oppressed.⁴³

In Meaung Chiang Khaeng history, it mentions about Hua-pian/hua-kian groups of Mueang Chiang Nuea whom are the Lua or Lawa. The Phraya Saen Luang of Chiang Lap (The ruler of Chiang Lap) ordered to the destruction of poppy fields and fined them large sums of money.

⁴² Grabowsky, Volker and Renoo Wichasin, *Chronicle of Chiang Khaeng A Tai Lue Principality of the Upper Mekong*, p. 11.

⁴³ Chitphumleak, 1976. *Khwam pen ma khong khamsayamtha lae lek khom lae lek sanathang sangkhom khong chuchonchat* (The Origins of terms Siam, Thai, Lao, Khom, and Their Socio-Ethnic Characteristics). Bangkok: Duang Kamol.

The Hua-pian had no money to pay the fines so they killed the debt collectors and poppy destroyers. Phraya Saen Luang took his forces and declare war but could not win. In the end, Phraya Saen Laung of Chiang Lap and Phraya Chaing Nuea made a promise to reconcile as brother.⁴⁴

In the history of Sipsong Panna records several times that the Kha tribes revolted against Tai Lue and Chinese. For instance, in 1941, the Chinese recruited Kha-lor to be trained as soldier. If they failed to follow instruction, they had to pay money and rice to help the needy people. Kha-lor was not satisfied then they collected arms and resisted. Kha-e-kor (Akha) and Yao also joined the revolution.

The Chinese cooperated and combined forces with Tai Lue. Chinese forces including the Division 93 and local Chinese forces together with the forces of Chiang Rung royal court crushed the Kha. The war lasted for a year, and then the situation turned to normal.⁴⁵

Sometimes, if the Tais fought among themselves, the Kha were persuaded to take sides in each faction. However, most of the time, the Kha were killed.

4. Belief and religion

Kha groups had their own original beliefs. They believed in animism, spirits and super natural. These beliefs were same as Tai



Wat Ban Saen at Ban Saen village



Dhamma box at Wat Ban Saen, Chiang Tung

and were only slightly different with regards to type of spirits and details of ritual ceremonies. The major changes were after the Tai embraced Buddhism. Especially in territory of Lanna culture influenced such as Tai-yai, Tai Khuen, Tai Lue. Then the Tais propagated Buddhism to "kha". At the same time, the Tai also practice some Kha's beliefs. For example, in Lanna, when Phraya Mangrai built Chiang Mai city, he installed Inthakhin pole which was influenced by Lawa.⁴⁶

44 Grabowsky, Volker and Rencowichasin, *Chronicles of CaingKhaeng A Tai Lue Principality of the Upper Mekong*, pp. 245-246.

45 YanyongCiranakhon and RatanapornSetthakul, 2001. *Prawatisatsipsongpanna(History of SipsongPanna)*, 2nd ed. p. 186. Bangkok: Amarin

46 ThanacanSuramani cited in NathawiTasarat and SuriyaRatanakul. *Sara nu kromklumchatiphanLawa (Lawa-ethnicity encyclopedia)*. Bangkok: Research Institute for Languages and Culture of Rural Development, Mahidol University. 1996, p. 7

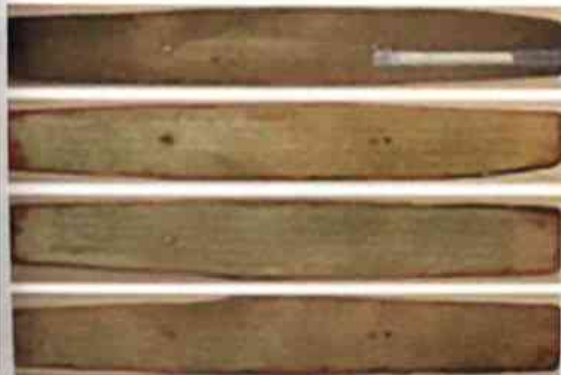
The Kha Buddhists were at Ban Ngaek, Ban Saen, Ban Ha villages, in Chiang Tung. There were many temples belong to Lua. The temples had beautiful architecture, sculpture and arts, including Dhamma boxes full of Dhamma scriptures which had beautiful handwriting and indicated they strongly believe in Buddhism. There are many monks and novices still live at Wat Ban Ngaek and Wat Ban Saen.



Wat Ban Ngaek, a temple of Lua in Chiang Tung.



Wat Ban Ha, a temple of Sam-tao, in Mueang La, Shan State, Myanmar.
Photo by: Caroen Malardje



Dhamma scripture about Nu-kham (golden mouse) at Ban Saen, Chiang Tung. Source: Greater Mekong and Salween Information Centre, Graduate School, Rajabhat Chiang Mai University.



Pouring water on Buddha image ritual at Ban Pangdaeng in Tai Lue autonomous prefecture, Yunnan, China.
Photo by: AranyaSiripon

In Sipsong Panna and in Tai Lue autonomous prefectures at Pangdaeng hill, there had Chao-pu-lang who were Kha-mon group. They had their own temple at the village and had their own ritual of pouring water on Buddha image during Songkran (water festival). In the village, they had village pole which had Tai-yai scripture, which is generally use in Shan State, Myanmar, inscribe into it.

When there were important festivals in Buddhism, the Kha groups would have ritual ceremonies of offering things to CaoFa (Lit. lord of heaven). These festivals were Songkran, beginning of Buddhist Lent, end of Buddhist Lent and a parade up to the pagoda .⁴⁷

5. Cross-cultural adaptation and living together

Not with standing, in present time the "Kha" were Buddhists. The Kha monks could skillfully inscribed Dhamma scripture in Lanna language. Most of Kha groups speak Tai and married with Tai and have assimilated into Tai culture.

In the towns of the Tai-dam and Tai-khao in Vietnam, kha were the

⁴⁷ Grabosky, Volker and Renoo Wichasin, *Chronicles of Chiang Khaeng A Tai Lue Principality of the Upper Mekong*, pp. 319-322.

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who we know

servants of master—Sipsongchu-tai (Twelve Tai Cantons). They adapted the way of life similar to Tai. They built and lived the same type of houses as the Tai, they dressed like Tai and spoke like Tai. Later generation have been unable to speak their mother tongue.⁴⁸

In Karp Cia "Chama Devi and Wirangka", the work of Kraisri Nimmanheminda noted about Lua in Chiang Mai, that they have assimilated into Lanna Thai as the following:

"...Saluang the countryside, lived in the forest
Since the old days, Lua have lived
When paid a visit, did a research
Dialects altered, from Comthong Lua
Since the old days, Mon and Khmer spoken
Widespread in Lanna, prior Tai conquered
If ponder, as its ways
All native tribes have been assimilated into Tai..."

Chonthira Sattayawatana noted that Lua in Nan province have lost their language and culture, because they were taxed. They were exploited by Lanna. In consequence, the majority of them in debt lot of money to Khon-mueang (Lanna people). When they did not have money to pay it back, they offered their children "adopt child" to work as a slave. Later on, they harmonized and assimilated into Khon-mueang.⁴⁹



"Kha" dressed Tai pattern Pha-sin (long skirt) in Chiang Tung.
Photo by: Pranakorn Ritprang



"Kha" wearing their traditional clothes and colorful boots.

48 PattiyaYimrewat. *Prawatisatsipsongchu-tai (Lit. History of Twelve Tai Cantons)* p. 114

49 ChonthiraSattayawattana, *LuaMueang Nan*, p. 63

Conclusion

"Kha" has long been recorded in the Tai chronicles. The Tai migrated to lowlands to make a living and the "kha" had to move to live on the highlands. There were many forms of interactions between Kha and Tai, but the Kha was in always disadvantaged positions. However, the Kha and Tai could live together and the Tai knew the behaviors and characteristic of Kha well. As the Tai saying ⁵⁰ referring to "kha" and different ethnic groups says:

Nam lae pla, Wa lae ma, makta lae kwan fai (Things that are together: water and fish, Wa and dog, eyes and smoke).

Khae thao carng ka, Wa thao aom fai, Tai thao carng pong (old Chinese could trade, old Wa liked warm oneself, old Tai could complain).

Khae pak carng, Kharng pak ca, Wa pak gyam (Chinese frankly speak, Kachin impolitely speak, Wa aggressively speak).

Today the "Kha" or hill tribes have move into low lands and are involved in commercial activities (apart from agriculture) especially in tourist areas. They speak Tai/Thai, their new generations have been educated in state schools and have become Thai.

The term "Kha" is no longer mean to Chao-khao (hill tribes) or tributary people anymore.

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⁵⁰ Nantanya Sa-iam "Learning Tai Proverbs" Khuang-phaya (Chiang Mai: Institute of Languages and Arts Chiang Mai Rajabhat University, p. 154.

Professor Sai Aung Tun

Ratanaporn Sethakul, Ph.D

Most of the Thai scholars and researchers in the field of Tai Studies are colleagues or students of Professor Sai Aung Tun. The first time I met him in a seminar on Thai Studies a few decades ago, I was impressed by his knowledge and his generosity. After that first meeting, I met him more often in many international conferences, in Thailand and outside Thailand. I am interested in Shan or Tai Studies and have done research on the Tai Lue in Sipsong Panna and Khoen in Keng Tung. As I was born in Chiang Mai, a province in the northern part of Thailand and the old capital of the Lan Na kingdom, I determine to study and write a book on Lan Na history. While I was doing my research, I found that Lan Na history can not be separated from the Tai history. Sipsong Panna, Shan states, and Sipsong Chutai, all these Tai states are the Ban Phii, Muang Nong, village of the old siblings and city of the young siblings, of Lan Na. It is very necessary and important to know their history and culture to write a comprehensive history of Lan Na.



At first, I found it is difficult to collect information about the Shan states. After I know Professor Sai, things are much easier. He gave me marvelous information about the Shan history. He introduced to me many new sources to help strengthen my interpretation. Besides, working in the educational and research institutions,

*Professor Dr. Sai Aung Tun
who we know*

Professor Sai Aung Tun has contributed heavily to the circle of Tai Studies. He wrote a very comprehensive book on Shan history which provides researchers all over the world a chance to learn deeply about the Shan people. Not only in the field of history, Professor Sai Aung Tun is also the expert on Shan literature. Many books were written and became a great contribution to the Shan Studies. With the strong academic foundation he laid, many comparative studies on the Shan and other Tai speaking groups are achieved.

It is not easy to find such a knowledgeable but humble scholar like him. He always kindly gave knowledge as dhana to his students and his friends.



He deserves to be called Khru Long, the great teacher on Tai Studies.

From Tai Philosophy to Shan Cultural Landscape



Dr. Rawiwan Oranratmanee¹

Associate Professor

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Introduction

From Bramabutra River Valley in India towards the Tonkin Gulf in Vietnam and from Yunnan of China towards the Malay Peninsula live the Tais. There are different subgroups of Tai including Shan, Lue, Khun, Yuan, Lao, Sipsongjuthai and Thai. It is estimated that Shan population is approximately 12 million from a total 120 million Tai population which accounts for nearly 10%. The historical review of Shan has shown that the Shan group has settled in the upper Southeast Asia for more than a thousand year. Shan began to establish its kingdom at Muang Mao and expanded the kingdom/chiefdom system to the Bramabutra and Salween River Valleys for approximately 800 years. Along the course of Time, Shan kingdom in Salween River Valley was intervened by several political powers including Burmese, Chinese, Mongolian and British, which resulted in continuing forced migration from their homelands to present locations including those in India, China, Myanmar and Thailand. Apparently, Shan is one of the largest groups of Tai who lives in the widest area of upper Southeast Asia and undergoes the diverse cultural assimilation with both Tais and other ethnic groups. The continuing migration over centuries has contributed to the specific characteristic of Shan cultural landscape (See maps in Figure ¹).

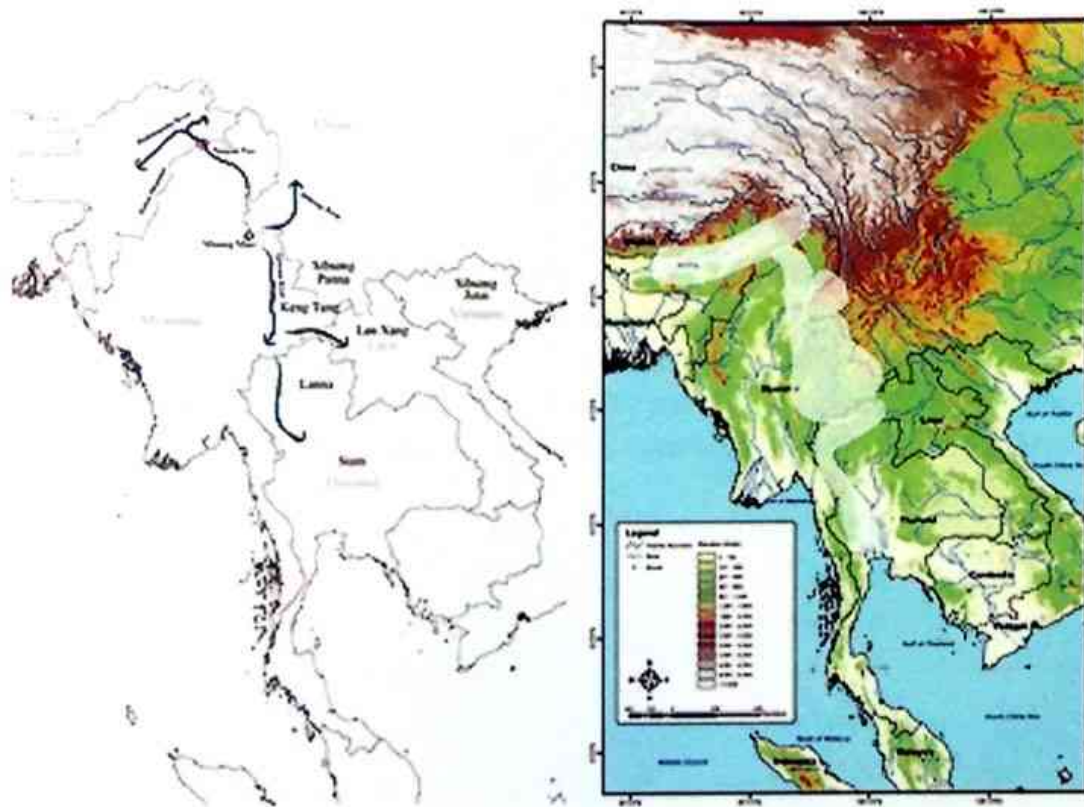


Figure 1 Maps showing the geographic areas and diffusion patterns of Shan

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Tai Philosophy and the Concept of Shan Cultural Landscape

From ancient time, Tai philosophy has influenced the way of life of Shan and the production of its cultural landscape. Shan cultural landscape shares the common characteristics of Tai cultural landscape that is the landscape of a peasant society who sustains the life by growing wet rice in the river valleys. The fundamental Tai philosophy consists of four core elements including rice field (na), kinsmen (phii nong), spirit (phi) and Buddhism (pud) – see Figure ². Since its early time of permanent settlement, the Tais have practiced wet rice cultivation and collectively developed the wet rice cultivation culture known as Na. The system of Na relies on a shared labour system in a normative kinship-based peasant society called Phii nong (Older and younger kinsmen). The peasant life in kinship society is tied closely to spirits including the ancestral spirits as well as the natural and supernatural spirits called Phi which is a form of animistic beliefs. The acceptance of Buddhism or Pud has blended the Buddhism religious beliefs into the preceding animism and become an integral part of Tai life². The Tai is both the rice farmer and flooded plain dweller who deeply understand and respect the ecological system as a source of life³.

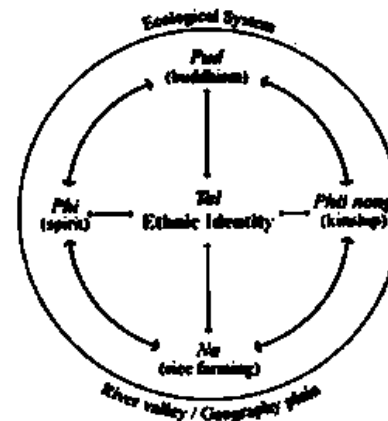


Figure 2 The conceptual relationship in Tai philosophy

² This idea is also found in some anthropological studies including Reendchen (1998) and Tambiah SJ (1989).

Baan and Muang:4 Settlement system

Baan and Muang system interprets the Tai philosophy into a tangible form of human settlement. The concept embraces social and economic relationship from individual level to those of the family, village, city, nation and an ethnic group; altogether it forms a holistic concept of Tai settlement. In the system, individuals live together in a family. Several families with social and kinship ties live together in a baan; many baans over a wide geographic area group together to become an aing; several aings within the shared geography form a muang. Several muangs with a common governing system become a state, a country and a nation (See Figure 3)⁵.

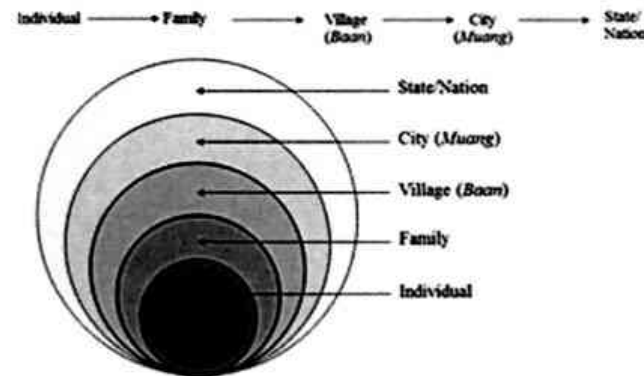


Figure 3 Baan - Muang System⁶

³ Several scholars Colquhoun AR and Lacouperie T (1885) *Amongst the Shans*. California: Field and Tuer. Several scholars including Dodd WF (1996), Gogoi P (1968), Gogoi P (1996), Holt (1988), Milne (2011) and Nartsupha (1984) have noted about the Tai way of life as rice farmer, the preferred settlement in flooded river basin and the traditional irrigation system called muang-fai.

⁴ In Shan, Baan-muang is called Waan and mong system but this paper uses the terms baan and muang.

⁵ Sai Aung Tun (2009). *History of the Shan State from its Origin to 1962*. Chiang Mai: Silkworm Books.

The realization of Baan – Muang concept is exhibited in a Shan settlement in Hsipaw in Shan State, Myanmar (see Figure 4). The settlement of an old Hsipaw feudal city is located in the central of a river valley called Nam Too. The inner core of the city is called Wiang⁷ where a palace with administrative chores called Hor Chao Pha is located. Along with the Hor Chao Pha are social and economic nodes such as a temple (kyong), a market (kad) and a plaza (kuang⁸). Around the city are several villages grouping together in a small compound system called aing baan. Each aing baan sustains itself on rice cultivation and production of specific hand made products for household consumption and for sale such as weaving baskets, textiles, lacquer ware, steel work, jewelry, food, drinks, utensils and other consumer goods. These products are sold in some local five-day markets⁹ and exported to the city and regional market. Aing baan is therefore a micro cluster of socio-economic relationship between villages contributing to the well-being of a macro system of muang or city and nation ¹⁰.



Figure 4 An aerial photograph of Baan and Muang system in Hsipaw, Shan State, Myanmar

6 Figure improved from Sai Aung Tun (2009: 26)

7 Or keng in Shan pronunciation

8 Or kong in Shan pronunciation

9 Five-day market is a form of rotating market place which moves around from one place to another according to the lunar calendar days

10 Oranratmanee R (2015) Settlement, villages and houses of the Tai in Shan State (in Thai). Bangkok: The National Research Council of Thailand.

Baan: Village

Social organization of a village

For Tais in general, a village or a baan is in fact the rudiment of domestic life. The Tai proverb has said, *mai ton lew um pen long kew, kon kaw lew um pen moo waan*, meaning that 'One tree cannot become a forest, one man cannot make a village'. The village is therefore a collective system where the daily life of the Tais takes place and the social bond between individuals in a kinship based relation is united. Baan in itself is a micro cosmos¹¹, being the smallest unit of settlement under the norms and social organization of a larger Tai society¹².

The cultural setting of baan results in a unique physical form of a village that marks the territorial existence¹³. Baan in a defined boundary comprises of approximately thirty to some hundred house compounds. Every house compound has its own extended farming area, large enough to grow rice for their household consumption. Relatively, the size of baan depends on several elements including the collective size of house compounds, the physical limit of the river basin and the availability of natural resources especially water and soil.

For the Shan, an ideal baan or waan in Shan language bears the common concept of Tai village. Usually it situates along the river bank and relies on the river for daily life consumption, rice plantation and transportation. The major directional references of a village and the roof ridges of houses are the riverine and/or the shape of valley and hill terrains (See an example Shan village in Figure 5). Principally the orientation towards the head of the river, the upper valley and hill terrain usually called *hua baan* (head); towards the end of the river, the lower valley and hill terrain is called *haang baan* (end) and the center of a village is called *kaang baan* (middle) where a sacred place including a temple and a spirit house and or/ a sacred pole are located. The concept of 'hua-kaang-haang' considers a village as an animated body.

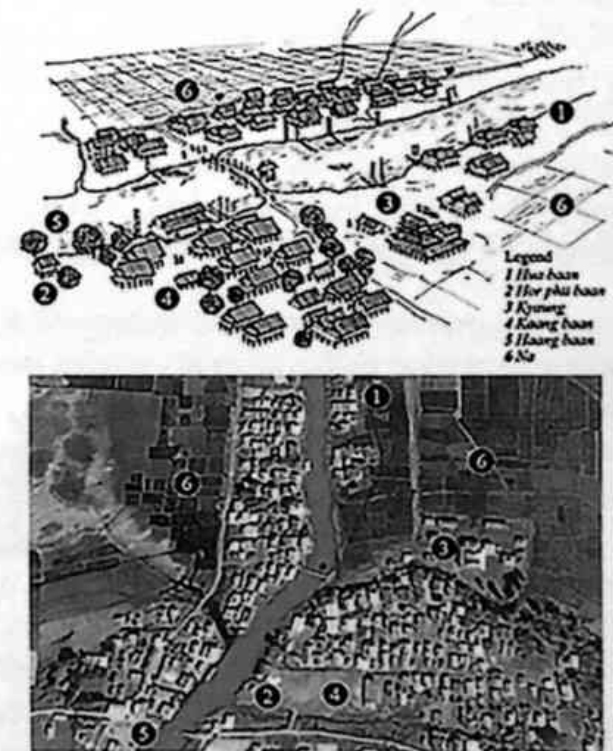


Figure 5 A cultural setting of a Shan village namely Baan Nong Chang in Taunggyi, Shan State, Myanmar

¹¹ Tambiah (1969) uses the term 'galactic polities' to explain the concept of baans

¹² More economic concept can be found in Nartsupha C (1984) *The Thai Village Economy in the Past*. Chiang Mai: Silkworm Books.

¹³ Phukon JN and Phukon G (2011) *Social Dynamics of Material Culture of the Ahom*. Indian Journal of Tai Studies 11: 45-74.

Hern: House¹⁴

Myth about the first house

The myth about the first Tai house or a hern relates to the myth about the origin of the world and mankind. According to the myth, the supreme spirit¹⁵ created the first human on earth who later gave birth to several men and women to be a cradle of human in the region¹⁶. The myth related the story to the creation of the first house¹⁷. At first the people lived together in a small number in natural cave dwellings and relied on hunter-gatherer way of life. As times went by, the caves were too small to accommodate an increasing number of people, therefore these people wandered in the wider world to find more and better places to live. The supreme spirit noticed the form of a tree shade and used it to create the first form of a house being a four-pole shed with flat roof; however, the temporary structure could not stand the heavy rain. He later adapted the shape of a sitting dog to form of a stilt house with lean-to roof called hern mha nang or hem mha ngaen¹⁸. However, a lean-to roof house was inferior because it permitted some rain into a house in some direction, so the supreme spirit had to seek for a new form. He then adapted the form of phoenix's wings and extended the roof overhangs in four directions which became a persistent form of Tai house until the present day (Figure 6).



Figure 6 A hypotheses about an evolution of Tai house form¹⁹

- ¹⁴ Due to an evolution of Tai linguistic system, the word 'house' in Tai may called slightly different, including hern among Shan, Lue and Khun; huen among Yuan, Lao and Tai Dam; ruen among Thai; ren among Ahom; Rem among Southern Thai.
- ¹⁵ which is called differently such as Phi Taen (among Lao) and Langdon (among Shan)
- ¹⁶ This myth also implies that all ethnic groups in Southeast Asia and upper region are brothers and sisters.
- ¹⁷ According to Zhu LW (1992), this story was translated from Tai myth about the world origin. The story was known most among the Tai Lue
- ¹⁸ Nowadays, the lean to roof is still the very first and practical form of temporary dwelling for small family
- ¹⁹ Improved from a figure by Zhu LW (1992) *The Tai and their architecture and custom in South China*: 78-79. Bangkok: DD Books.

Characteristics of a house

Houses of Shan or hern bear some common concepts. Predominantly, it is a house on stilts with pitched gable-hip roof²⁰. The beginning size of a house for a new family could start from approximately 8-9 poles. A normative size of a single-roof house for an extended family would consist of 12-15 poles. An extended house with complex house form would have 30-50 poles. The orientation of a house is aligned in south-north or chan-hong direction; having the front part towards the south (chan) whilst the inner room towards the north (hong). House measurement is based on human scale including hand width (kuep), shoulder length (sok) and arm length (wah). Common scale of width and height in one span is between 4-6 shoulder lengths, approximately 2.00-3.00 meters.

The spatial division is lined vertically from lower ground floor or tai hern to upper floor or ner hern. Horizontally, the space is laid out from outer (veranda) to inner (a middle hall) to inner most (sleeping). According to the spatial rules, the veranda or chan is called a front part or na hern, a middle hall is called kaang hern while the innermost sleeping corner is called nai hern. The sequence of na hern-kaang hern-nai hern is by-rule called a 'three-part house' or hern sam hong²¹. A house therefore bears a similar metaphoric concept of a village; it is regarded as an animated body.

The detailed analysis about the characteristics of Shan house is exhibited in Figure 7. A normative Shan house compound consists of several structures according to domestic requirement of peasant life. A main house where a family lives is called hern long while the supporting structures are named by its functions including a rice barn or ye kao, storage or pham and water well or nambo. In front of a house is a well-cleared ground called kong hern and around a house are orchards of edible and decorative plants. Principally, there are some rules about the layout of a house compound²² that is, a house is in the middle, a rice barn is in the east and a poultry shed is in the west and south.

The flow of space in a main house or hern long, responds to the rule of hern sam hong. The sequence of space is from na hern starting from the stair or khun lai²³. A stair connects to an open verandah called chan,²⁴ which is a common space for drying things and taking a rest. Next to chan is an under covered veranda for multipurpose space of the household and their guests. Moving through a wooden wall called pha na larn is a main hall for family multipurpose area called kaang hern. Within the kaang hern, the space for daily

²⁰ Particularly, Shan house had a gable hip with rounded end called toob mon which is found mostly with thatched roof structure but toob mon in thatched roof structure is rare to find nowadays.

²¹ The word hong means a part, a span or a defined space.

²² In Phukon JN and Phukon G (2011) *Social Dynamics of Material Culture of the Ahom*. Indian Journal of Tai Studies 11: 46-60.

²³ Khun means up, lai means flow. The word khun lai therefore means the flow upwards or a stair.

²⁴ Chan in Tai language means the space outside or periphery i.e. chan hern, chan muang

²⁵ In some cases, sao mangala is called sao dam meaning the ancestral pole or else sao kwan meaning a pole of soul.

consumption including cooking and eating around the hearth or mook phai usually aligns along the west side. The east side, on the other hand, are a sacred pole (sao mangala), a Buddha shrine (keng phra) and an ancestral spirit shrine (keng au por au mae) which signifies the east side of a house as sacred. From kaang hern through a wooden wall called pha sum is the most private space called nai hern. Nai hern is a space for the family sleeping. Usually the family sleeps together in this room; each sub family has its own corner to sleep under the dark-color mosquito screen. Principally, the head of a household and his wife sleep close to the sao mangala²⁵ while the others define their sleeping corners according to the availability of space or a hong. The head usually points to the east while the feet point westward.

As is evidence, the spatial rules in a Shan house carefully considers the relating factors including household size, human scale and dimension, daily life requirement, the kinship system, social beliefs about spirits and Buddhism, cosmological beliefs about orientation and hierarchy between genders, ages and roles in family. These factors are associated to form the physical rules of a house from the determination of size, the organization of plan, the construction of a house and the way of life inside.

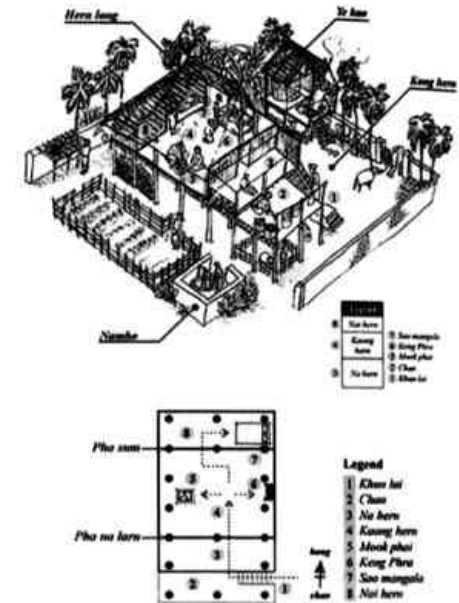


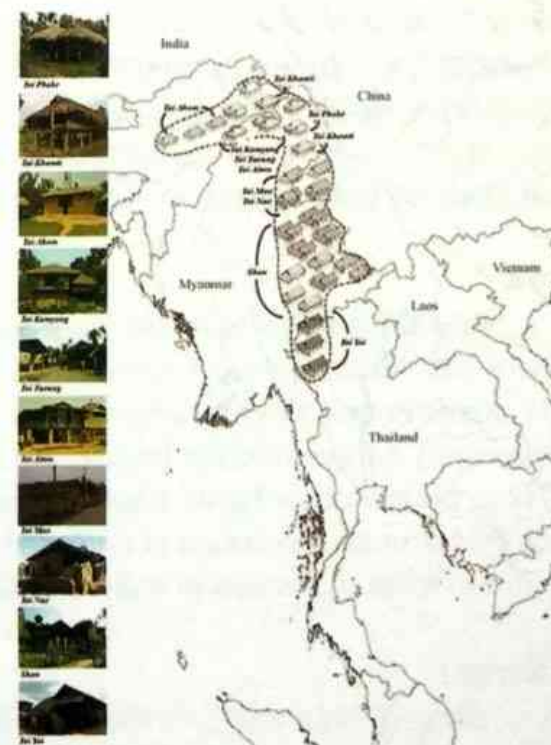
Figure 7 Analysis of a Shan house

Shan houses in India, China, Myanmar and Thailand

As earlier mentioned, the Shan is one of the Tai ethnic groups living widespread across the upper part of the region with diverse cultural assimilation to other ethnic groups. Having referred back to Figure 1, we can refresh our historical memory about Shan who has established itself and grown in power in Mok Kao Mao Long Kingdom under Sue Kan Pha in Nam Mao river Basin. Due to various forces and factors, several Shan groups have migrated to several locations. Tai Ahom under Sue Kapha ruling migrated westward to Bramabutra river basin 800 years ago followed by Khamyang, Turung, Aiton, Khamti and Phake during 200-500 year ago²⁶. Over hun-

26 While some Tai groups including Kham Ti and Tai Nue chose to live in Khamti Long in today's Kachin State

dred years, Tai Mao and Tai Nue have continuously spread around the Mao and Kong River Basins and become the majority of ethnic group in Dehong Prefecture. Internal political conflict in Myanmar as well as economic transborder trade between Myanmar and Thailand during the last decade has encouraged the continuing migration from Shan State to Northern Thai border cities. The analysis in Figure 8 about Shan cultural landscape in four countries²⁷ has revealed the similarities and differences of Shan house form and its cultural landscape.



**Figure 8 Analysis of Shan house forms in India,
China, Myanmar and Thailand**

The comparison of Shan cultural landscape in India, China, Myanmar and Thailand is summarized in Figure 9. The brief analysis of Shan cultural landscape in four countries are as follows:

India

Due to the persistence of Shan cultural system of na, phi and phi nong, the cultural landscape of Shan groups in India are similar; all groups remain Shan characteristics at both settlement and villages levels. The difference among the Shans in India is in the religious beliefs; most Shan groups in India are Buddhists except Ahom is Hindu. The cultural assimilation between Ahom and Hindi has

²⁷ Two field studies have been completed in Assam and Shan State while a student masters' thesis is being conducted in Mae Hong Son. Currently a research about Shan cultural landscape is in Dehong Prefecture.

resulted in the dramatic physical change in Ahom cultural landscape especially in house form and space use. Comparatively, houses of Khamyang, Turung, Aiton, Khamti and Phake can remain Shan house characteristics of forms, space, lifeway, materials and construction technologies. Ahom house characteristics, however, has changed from stilt houses to on-ground houses with the changing rules of spatial organization. Overall, there is some common cultural assimilation between Shan and Indian cultures in all groups especially the use of local materials and construction technologies such as mud plastering on walls and floors.

China

Tai Mao and Tai Nue are the major groups of Shan living in Dehong Prefecture. According to the field survey, the political system in China has affected the settlement system of Tai Mao and Tai Nue to some extent especially the na system. As na or rice farm belongs to the government, the na cultural network has socially declined which affected the settlement and village systems. As is evident, the baan-muang system and the traditional characteristics of most villages continue to change according to the political force²⁸. Shan houses in China, on the other hand, have changed to some extent due to Chinese influence; most houses remain Shan house form but most space underneath the house is enclosed due to spatial requirement. There are tendency that newer houses are built on-ground which is a common form of houses in mainland China.

Myanmar

Shan in Myanmar, on the other hand, remains Shan characteristics in settlement, villages and houses. Most changes in Shan cultural landscape are due to political conflicts between Shan and Myanmar. Several settlements and villages have been evicted, rebuilt and relocated while the na or rice fields have been occupied or left abandoned. Shan houses, on the other hand, remain their traditional forms. However, there are some changes in material and construction technique due to modernization. Along the border eastern border of Shan, there are some cultural assimilation between Shan, Khun and Yuan house styles which is observable in both house forms and spatial organization²⁹.

28 Read more in Santasombal Y (2000) *Lak Chang: Reproduction of Tai Identity in Dehong*. Bangkok: Vithethat.

Thailand

Shan group in Thailand is the smallest group compared to those in other locales. Most Shan settlements, villages and houses in Thailand have assimilated to local Tai Yuan in the Northern Thailand. Comparatively, the settlements along the border of Shan State, such as in Maehongson, remain similar to those in Shan while the settlements in Chiang Mai and Chiang Rai have assimilated more to local Tai Yuan house styles. It is observable that the cultural assimilation between Shan and Tai Yuan is voluntary as both have developed social and economic relationship for a long period of time.









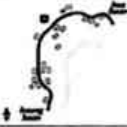

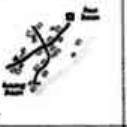
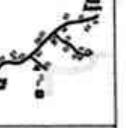




Analysis	INDIA	CHINA	MYANMAR	THAILAND
Tai Philosophy				
Baan-Muang (settlement)				
Baan (village)				
Hern (house)				

figure 9. Summary of comparative analysis of Shan cultural landscape

Final thoughts

Having studied the relationship between Tai philosophy and Shan cultural landscape, we can understand how the intangible concepts are transferred into the physical forms of cultural landscape. The study of Shan cultural landscape exhibits the shared Tai philosophy consisting the relationship between four elements including na, phi, phii nong and Pud. This philosophical system has changed differently in Shan settlements in these countries thus influencing the changes of cultural landscape at varying degree as already discussed.

The study of Shan cultural landscape provides some methodologies for the study of cultural landscape of other ethnic groups. Overall it has set an example of how the vernacular know-how is intellectually created, practiced, adapted, and transferred through generations. Compared to other Tai groups, there are evidences showing the common rules and guidelines about Shan cultural landscape that are embedded in Shan settlements, villages and houses. The persistence of cultural landscape depends on the persistence of its long rooted philosophy that is transferred through generations and become the tradition of ethnic groups.

Acknowledgement

This paper was written from four field researches about Shan cultural landscape in India, China, Myanmar and Thailand from 2011 until present³⁰. The author would like to thank those who have helped in conducting these researches including the scholars, local representatives, villagers for their time and contribution as well as the Faculty of Architecture Chiang Mai University and the Office of National Research Council of Thailand for their funding the researches. In particular, the author would like to dedicate this paper to Sai Aung Tun for his inspiration in Tai studies and invaluable contribution to the study of Shan history.

30 Two researches have completed in India and Myanmar while the other two in China and Thailand are ongoing.

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Chao Suea Khan Fa: A Hero in the Memories of the Tai People¹

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Introduction

One significant hero in the chronicles of the Tai people is Chao Suea Khan Fa who heroically unified vast areas and whose tales of heroism have been become local legends in cities all over today's Shan State. The tales concerning Chao Suea Khan Fa usually appear at the beginning of each city legend as a prelude, confirming that such tales had been widely recognized and circulated among the Tai people in every city before being recorded in written form.

The Tai people had been familiarized with the tales of Chao Suea Khan Fa through oral literature, which is a literary tradition of learning and storytelling in which the memorized tales are principally told through the eyes of the storytellers. The narratives normally include selective details which are regarded as impressive and memorable by the storytellers.

The tales about Chao Suea Khan Fa, however, partially faded from the memories of the Tai people before there was a restoration of the Tai language that generated the collection of a body of knowledge about the language, history, and culture of the Tais. Since then, the tales of Chao Suea Khan Fa have resurfaced and recirculated among the Tai people.

This study aims to present the memories of the Tai people documented in writing about Chao Suea Khan Fa. Reflecting the context of Tai society, they suggest that the roles and duties of Chao Suea Khan Fa in the legends or chronicles are different from those in the current social context, as they have been affected by changes in the surrounding factors and contexts.

¹ This article has been adapted from the thesis of Master of Arts in Thai Language, Faculty of Humanities, Chiang Mai University. I would like to take a chance here to thank Mr. Matthew T. Reeder who kindly corrected my grammar.

² Lecturer at Thai Language Department, School of Liberal Arts, Phayao University

Chao Suea Khan Fa in the Memories of the Tai People

Tales of heroism exist in all nations, reflecting the importance of heroes whose acts benefitted different groups of the public. Most people are likely to remember the tales about the heroes that they find impressive or deem praiseworthy such as those who suppressed demons or slayed dangerous beasts. Thus, tales of heroes and heroism are important and memorable. Chao Suea Khan Fa is one of the heroes that the Tai people have remembered with the tales passed down to the present day.

The tales about Chao Suea Khan Fa are often conveyed from generation to generation in the form of oral narration. The narratives normally include only the most impressive and admirable stories of heroes and heroism; therefore, the memories of the Tai people about Chao Suea Khan Fa involve solely the following celebratory tales:

1) Name Origin

"Suea Khan Fa" is a name well-recognized among the Tais who, when inquired about the origin of this name, are prompted to unanimously explain that the name Suea Khan Fa was derived from the tiger scratch mark left on his chest or back, and how he got it.

The word "Khan" in the Tai language means "to scratch, to be marked with the animal's claws" (Tern Moeng, 1995, p. 45). Chao Suea Khan Fa was indeed scratched by a tiger, according to legend: "after Khun Yee Kang Kham had been royally promoted to be Chao, his royal designation became Chao Suea Khan Fa which was in accordance with the tales of him being bestridden by a tiger" (Wichasilp, 2007, p. 193). Details provided in historical records of the Shan State slightly vary from edition to edition; however, the core memories for Tai people about the name of Chao Suea Khan Fa is "Suea Khan" refers to a tiger scratch wound. The Tais; nonetheless, are concerned neither about what caused the scratch mark nor where it was located on his body but rather with certain commonly-remembered tales associating the mark with the tiger. When the tiger appears repeatedly in the narratives of the tales about Chao Suea Khan Fa, the illustrations of the tiger and Chao Suea Kan Fa are replaceable with one other: Chao Suea Khan Fa has come to be symbolized by the tiger.

His complete name therefore suggests the symbolic relationship between the Tai people and tigers from the ruling class downward. The "Fa" in his name suggests that Chao Suea Khan Fa was divinely sent to govern humans. Chao Suea Khan Fa also had additional names as Khun Hor Kham Luang Mueang Mao, Pra Chao Suea Khan Fa, and Suea Kan Fa the Raja, but none of these names are as memorable for Tai people today.

2) Heroism

One of the major characteristics of any hero is to engage in heroic conduct which is worthy of being memorized and passed down from generation to generation, or recorded in the legends of the establishment of a kingdom or a nation. The courageous actions of Chao Suea Khan Fa which remain in the memories of the

Tai people are the early unification of cities to majorly extend the control of his kingdom. There were six important, documented extensions led by Chao Suea Khan Fa as follows:

- 1) Unification of the Hsenwi Kingdom and Wieng Saen Jae
- 2) Unification of Wieng Jun Koh, Mueang Mit, and Chiang Dao
- 3) Unification of Tai cities in the north (Yunnan)
- 4) Unification of Tai cities in the east, namely Chiang Rung, Chiang Saen, Chiang Rai, Chiang Tung, Lamphun, and Lampang
- 5) Leading the troops for the unification of Waesali with Chao Sam Luang Fa as the frontline general
- 6) Leading the troops heading southward with a son named Piem Fa to conquer Tah Kong and Sagaing, Burmese provinces

The aforementioned great heroic deeds of Chao Suea Khan Fa account for the competence and supremacy of Chao Suea Khan Fa who contributed to the prosperity and extension of the Tai Kingdom. The significant events of the tales of heroism of Chao Suea Khan Fa have been narrated differently depending on the perceptions and understanding of the local authors of the Tai historical records in each area. However, most Tai people themselves are able to recall the tales of Chao Suea Khan Fa as part of their memories only to a certain extent, particularly as an overall picture of his heroism without focusing on minor details. Many Tai people today picture the great heroism of Chao Suea Khan Fa by the vastness of his Empire.

Golt discussed in *Legends of Tai Ethnic Groups* that Chao Suea Khan Fa, the then-ruler of Mueang Mao, had attempted to bring together various cities as a unified kingdom many times without success while those cities were troubled with wars. Later, Chao Suea Khan Fa moved his troops to Mueang Kong and Mueang Tai in what is now Yunnan and successfully conquered these cities. Chao Sam Luang Fa, the then-ruler of Mueang Kong, was appointed by Chao Suea Khan Fa as the frontline general of the army instructed to defeat Mueang Rakang (Rakhaing) and Mueang Maneepura (Manipur). Once these cities were taken, Chao Sam Luang Fa headed the troops northward to wage wars in Assam (Tiengketu, 1993, p. 112).

The above-mentioned heroic war conduct of Chao Suea Khan Fa has essentially become the pride of all Tais, as it depicts the greatness of the Tai Empire which prospered in ancient times. Considering the characteristics discussed earlier, Chao Suea Khan Fa in the memories of the Tai people can be regarded as a traditional style hero with the unique trait of having the name and tales associated with "the tiger" (the name which originated from and appeared in the narratives of the tales). Thus, the Tai people remember and associate Chao Suea Khan Fa with such characteristics and delight in illustrations of Chao Suea Khan Fa together with the tiger.

3 *Legends of Tai Ethnic Groups* was originally written in English by Golt and then later was translated into the Tai language by Jai Jerng Mao Mueang Nam Kham and later into Thai by the Foundation for the Promotion of Social Science and Humanities Textbooks Project.

Chao Suea Khan Fa: A Hero in Contemporary Memories

As Tai society was influenced by global values, several ethnic groups have begun to express their ethnic identities. The Tai people have started to demonstrate their identities through a variety of forms including by restoring the Tai language by developing language coursebooks and promoting the use of traditional costumes, martial arts, performances, as well as other cultural expressions, in order to maintain and restore their identities. One identity claim that the Tais have chosen to culturally express is through association with the legendary historical figure, Chao Suea Khan Fa. The link with Tai identity has made Chao Suea Khan Fa into a national hero whose role in the modern world requires the adjustment of some details in his story to ensure compliance with the current social context. Thus, Chao Suea Khan Fa is now presented as more realistic, resembling a genuine figure.

The tales of Chao Suea Khan Fa have recently been circulated among a wider group of Tai people owing to advancements in printing which have enabled mass reproduction of documents, as evident in the publishing of copies of the original tales of Chao Suea Khan Fa in various forms which are sold at festive events, as can be seen in Figure 1.

Figure 1. Different book cover designs of the historical book, Chao Suea Khan Fa, written by Mr. Kuensai Jaiyen, a Tai author and indigenous teacher



Although the legends of Chao Suea Khan Fa are now presented in a modern society, the tales still preserve Chao Suea Khan Fa's essential traditional heroic characteristics, while now additionally designating him as a "modern hero".

At present, the Tai people have adapted the tales concerning Chao Suea Khan Fa into a variety of media forms for their fellow countrymen to learn about his story and share their national recognition of Chao Suea Khan Fa as a Tai hero.

1) *Chao Suea Khan Fa as the Sacred*

Even though the world has evolved considerably in terms of notions and beliefs, the traditional beliefs in Tai society is still visible, in which people still have animistic faith in the sacred, believing that the spirits help protect everyone from harm. The Tai people have followed animist beliefs since before Buddhism was introduced. Practices include the worship of the protective spirits, "Suea Baan" and "Suea Mueang", who guard a village or city to ensure social well-being but who require proper offerings. The Tais share the belief that the deceased rulers of each city become protective ruler spirits to care for the residents of the village or city (Atthamej, 1998, p. 436).

Therefore, it is believed that the late Chao Suea Khan Fa has become a spirit to protect the Tai people. The worship of Chao Suea Khan Fa is little different that the worship of other sacred protective ruler spirits, with require only small-scale offerings such as water, rice, milk, sweets, and fruits.

All deceased rulers are collectively called protective ruler spirits with no names specifically designated. When a village is settled, it is compulsory to build a house or shrine for the ruler spirits. Nonetheless, regarding the worship of Chao Suea Khan Fa by the Tais as a protective ruler spirit, memorials in the form of both monuments and coins have been made to pay homage to him, as illustrated in Figure 2.

Figure 2. The Chao Suea Khan Fa monument on Mount Tai Lang and one of the memorial coin series



Chao Suea Khan Fa monument on Mount Tai Lang in February 2014 (Source: Direk Inchan)



Chao Suea Khan Fa memorial coin

Chao Suea Khan Fa has become a sacred figure who has become revered as a "protective ruler spirit" protecting and guarding the Tai people. As part of the Tai New Year festivities, the Tai people now often prepare altars worshiping Chao Suea Khan Fa, as can be seen in Figure 3.



Figure 3. An example of an altar worshiping Chao Suea Khan Fa set up by Tai people during the New Year

The Tais regard Chao Suea Khan Fa as a protective spirit who must be worshiped with offerings of non-meat dishes comprising of sweets, rice, fruits, and water without any meat or raw offerings. The author believes that such worship offerings have been influenced by their homage to "Ko Myo Shin"⁴ who also requires vegetarian offerings (Poonsuwan, 2007, p. 31).

Therefore, beliefs about Chao Suea Khan Fa are possibly a combination of the Burmese homage paid to "nat", or the spirits of Nature in Burmese beliefs, and the Tai people's traditional worship of protective spirits. These beliefs about Chao Suea Khan Fa are now deep-rooted in the conscience of Tais, as can be seen from the offerings paying respect to Chao Suea Khan Fa made at the monument on Mount Tai Laeng and the worship before the memorials set up during the New Year's festivities, and including the production of memorial coins of Chao Suea Khan Fa for worship.

⁴ "Ko Myo Shin" is a Burmese name which can be translated to Thai as "Chao Kao Mueang" [the Nine-City Lord]. An alternate Burmese name is "Shan Bo Bo Gyi" or "Chao Bhu Luang" [the Great Ancestor Lord], who is a Nat (spirit) in the Burmese belief system (Poonsuwan, 2007, p. 31)

2) Chao Suea Khan Fa as an Expression of Ethnic Symbols

In the midst of globalization, the display of ethnic identities is often expressed concretely in various ways, such as in one's form of dress, performance, spoken language, and food. The legends of Chao Suea Khan Fa have also been used to portray the identities of the Tais through a variety of modern media forms in order to reach the Tai people at all levels.

When the Tai people celebrate their festivals, they normally express their solidarity by wearing traditional costumes as well as modern clothes with such clothing items as t-shirts and hats sold by Tai vendors at the premises of the events. These merchandise items reflect the Tai ethnicity with images printed on the t-shirts including the flag of the Shan State, the tiger flag, and the Chao Suea Khan Fa flag. The Tai people often wear these t-shirts to exhibit group solidarity.

During important ethnic festivals, the Tai New Year, Poi Sang Long, and the Shan State National Day, Tai people often fully express their identities with pride. Tais' identity self-expression through wearing traditional costumes is usually done at gatherings among the Tai people for the purposes of internal socialization or to display the conscience of the Tai ethnicity for the general public to become aware of.



Figure 4. A variety of t-shirts sold at Tai festivals.

Chao Suea Khan Fa has become a national symbol of the expression of the Tai ethnicity and has formed part of the new national memory of the Tai people as a common spiritual anchor in addition to animist-influenced Buddhism.

⁵ The Tai New Year, locally called "Phee Mai Tai" [Tai New Year], is the festival celebrating the entering of a new year starting on the first day of the waxing moon of the first lunar month every year.

⁶ Poi Sang Long is a Buddhist novice ordination ceremony which Tai people normally celebrate in March or April.

Conclusions

Traditionally, the memories of the Tai people about heroes were passed down through the generations through oral literature. The characteristics of the heroes in the tales were based on the storytellers' selective memories of outstanding traits judged to be consistent and appropriate for their audiences. As the social context and the context of the storytellers changed, the dynamic memories of the heroes were repeatedly reshaped in line with the constantly changing social context.

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Cultivating PannaParami by assisting Dr. Sai Aung Tun

Sai Mein

Dr. Sai Aung Tun had recently been conferred an honorary degree of D. Litt by Ministry of Education, Myanmar for his scholarly contributions in Myanmar and on the world stage. Honoring scholars as such did not occur often in Myanmar where the role of scholars and academia in national development processes were constantly overlooked and sidelined by the successive governments over the past 50 years. However, changes brought about by the current administration since 2011 have heralded returning of the age of knowledge in Myanmar. And this is a cause for celebration!

I said "Yes" to myself without hesitation when I was contacted for an article that will be part of a commemorative volume to honor Dr. Sai Aung Tun for his achievements. As an individual who knows him I couldn't be more proud of myself to have a chance to contribute towards this volume.

To start with, Shan and non-Shan alike within and without Myanmar revere Dr. Sai Aung Tun for his scholarly endeavors, as well as social contributions. He has been highly regarded as an inspirational figure amongst younger generations, like myself. His firm conviction in the power of education, and the love of country are as sources of motivation for us all.

Dr. Sai Aung Tun is a staunch supporter of education, and has been extolling the virtue of it. "Leave for somewhere else for further education, just go somewhere else." This was part of my conversation with Dr. Sai Aung Tun that I can distinctively recollect after more than 15 years. I am sure my departure to the UK for further studies back in 2001 had indirectly resulted from his encouragement. I met Dr. Sai Aung Tun in 3 separate occasions when in the UK.



Dr. Sai Aung Tun with Ven. Dr. Khammai Dhammasami, and members of the Shan Cultural Association UK at ASEASUK Conference in Magdalene College, Cambridge, England (10 September, 2011)

My first encounter with Dr. Sai Aung Tun in the UK was around summer 2001 at Wat Buddharam Buddhist Temple in East London where I had a great opportunity of listening to his conversations with Ven. Dr. Khammai Dhammasami about the role of literature and education in the development of national identities, and culture, amongst others. He was on his returned journey from the United States, and stopped over in the UK for a week or so before returning to Myanmar.

The second time I had a privilege of meeting him was in summer 2006 when I was studying for my BA. It wasn't a brief encounter as in 2001, but as his host at my room for about a week. At that time, Dr. Sai Aung Tun was working on his book entitled "History of the Shan State: From its Origins to 1962" published by University of Washington Press in 2009. I strongly convince that his book provide scholars with something strong to build on for their further research works on Shan and the Republic of the Union of Myanmar.

As been mentioned earlier, as his host for about a week, my summer 2006 will always remain with me as a fond memory when I had an opportunity to assist Dr. Sai Aung Tun in his research works in the British Library. The British Library is where all knowledge in the world gathers. Located in the knowledge hub of London. It has in its vicinity world-renowned British Museum, School of Oriental and African Studies (SOAS), University College London (UCL), London School of Economics (LSE), and many more interesting places with historical significance.

Helping him to get to the library was as excited as assisting him with locating, and photocopying resources that are of his interests – the history of Shan, Shan States, and Burma now know as the Republic of the Union of Myanmar. Every morning for about 3 consecutive days, I had to accompany him from where I lived in Kilburn to where the British Library is in central London. We would carry out research works till Asian & African Studies Session closes at 5 '0 clock in the afternoon. We had our lunches at the Café in the library compound, and Ven. Dr. Khammai Dhammasami as usual kindly donated all those expenses - travel cost, lunches and photocopying costs. I learnt a lot from helping him in the library.

The last time I met Dr. Sai Aung Tun was in September 2011 while I was studying for my MSc. He and Nang Voe Seng of Yangon Shan Literature & Culture Association came to the UK to attend a conference organized by the Britain's national association for South-East Asian studies (ASEASUK) in Cambridge held from 9 to 11 September 2011 in Magdalene College. We, members of the Shan Cultural Association in the UK that was incepted in 2005 under the supervision and blessings of Ven. Dr. Khammasami Dhammasami, took that opportunity and arranged a meeting with him at University College London. At the meeting he shared us his experiences, and the project on scholarship programme for Shan students in Myanmar. During the meeting, he urged Shan youths presented in the meeting to return to Myanmar after accomplishing their studies to contribute towards communities back home. After that, we had dinner together at a nearby restaurant.

The next day with the help of Sai Jotika Khur-Yearn (PhD) - a principal librarian of South East Asia Session at SOAS' Library, originally from Panglong (Pin-lon) Southern Shan State - we took Dr. Sai Aung Tun and Nang Voe Seng for a library tour at SOAS Library. And before his return to Myanmar, Sai On Merng, Dr. Sai Aung Tun's nephew who has been in the UK since 1999, and I showed him around in Ealing Broadway shopping mall where he accepted my request to buy him International Relations Text book. Having been blessed with opportunities to assist him when he needed had provided me with conditions to cultivate Panna Parami.

Destiny

Glenn HERN-PA

For me, my destiny has never been set. I was born to a single mother because my father died a few months before I was born. My life in a remote rural village at the foot of the mountain, surrounded by paddy fields and close to the rivers, during the period of the feudal system of Tai rulers. Was quite harsh. Being born into a peasant family and growing up as a buffalo boy, my life as a young boy was reasonably happy. The life of poverty, however, did not bring any advancement to my family.

Yet luck brought some favourable changes to my little family. Firstly, we move to the town of Hsenwi and then to Lashio where I saw a middle-aged man, who wore a tie and leather shoes and carried a brief case, amongst a group of Indians, Chinese and a couple of Europeans. I observed that he was able to converse with all those people in different languages, which deeply impressed me. After having learned he was from the same stock as myself I approached him and asked where I should go to learn the knowledge that he had. He said to me: "You have to go to Jong(school) to learn reading and writing first" and I asked "When you say Jong do you mean (Monastery)?" and he said "No. Go to learn in the government-run school". The first question had been answered, but how was I going to get into the school. And when and where? I asked my mother and she said ask your uncle. I went to ask my uncle, and he said: "Education is not for you. You are not suited for an education!" I said: "How about my cousins, your children?" He said: "Because they are my children, they are getting an education." That very evening, at dinner, my mother said "Just try to find a job that could earn you

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Some members of the team

a few kyats to help pay the rent would be good enough. Being able to read and write would not bring you any money without working for it and you need to learn how to live your own life anyway." My mother and I spent two seasons in the tea plantation on the Palaung Hills from Spring, the beginning of the tea picking season, until the end of the rainy season, end of tea season, before we could come back to settle in Lashio. It was then when I learnt what education really was.

The parents of my playmates were all busy talking about taking their children to enrol them in the school and some were asking help from one another in order to take their children to the school. I felt excited as if I was going to enrol myself in the school alongside my playmates. But my dreams were being blown away like smoke. On the third day of school, a friend of my uncle was instructing his sister-in-law to get her child ready to take her to the principal's house to enrol her. At that point, I could not remain quiet. Before I lost the opportunity to attend school, the words automatically burst out from my mouth without hesitation: "Can I come with you, can you enrol me too please!" The man said: "Why don't your parents do it for you?" I said: "They don't want to know about the school at all." And finally, there I was, a brand new kindergarten student at the age of ten. I have always been passionate about studying every aspect of learning ever since.

I love social work and volunteer work that would benefit the community who are in need. Therefore, I became a Tai literature volunteer teacher in 1968, buying exercise books and pencils with my own income and going around the community in the evening teaching door to door until mid-1970.

Despite bans and blocks by the local government, my life consisted of playing hide and seek with the local authority on the one hand and doing what I was passionate about, on the other. Eventually, after decades of ups and downs, I found myself in Thailand, on a journey of survival. Later, I found myself in New Zealand in 1986. At the present I am residing in Australia, where I have been for more than twenty four years. This is the country in which I have resided in the longest. Still, my destiny is uncertain. In the days to come, as long as I am able to have a chance to lend a hand to the people who are in need I will remain a happy person, regardless of what the future destiny may hold.

ဩ,လူင်ကီးရွာင်,ထုခင်း



ကီးကမ်း,ကူး(ကီးပိမ်း)

ဗူးခင်းထိုင်

ဂေလိဂ်းလီးလေး,ဖိုင်,ငးတံး၊ ဝိင်းတုးဂုင်း။

ဩ,လူင်ကီးကွင်,ထုခင်းခို ပိခင်
ဗူးလူင်လိခင်, ဂတ်ခိခင်, ပီးပိုခင်းမိုင်း
လေး, ပီးမိုင်း ဂေ့ခိုင်။ ခခင်သေကမ်း,
ဂး လွင်းလိဂ်းလီးတီးဂေ့, ဂတ်ခိခင်,သေ
ပိခင်ဗူးတိမ်းလိဂ်းတီး ဂေ့ခိုင်ယူ,ယဝ်။

ဩ,လူင်ခို ပိခင်မေ့သွခင်ကခို
ထွမ်ဂေ့ခိုင်သေ တီးကခိုမေ့သွခင်ခခို
ဂေ့, လီးဂုပ်,ဂါခင်မး ကခင်ပိခင်ကခိုသုင်
သုတ်း ဗူးဂွမ်းဂေ့လိဂ် ဗူးဂွမ်းကခို
ထွမ်မး။ ခင်းခးဂါခင်ပီးမိုင်းခခိုဂေ့, မိုင်း
ပါခင်သုင်,သေ,လိတ်ခခို လီးပိခင်ဗူးခင်း
ထွမ်း ဂွင်,လိ,ထိုင်,မိုင်း ကခင်ပိခင်ကခို
သုင်သုတ်းခခိုယူ,ယဝ်။ ဝီးသေဂါခင်းမိုင်း
လိဂ်းလီးသေ ဂါပ်,ပါခင် သုင်,သေ,လိတ်

သုတင်းတီးဂျ၊အခေခေဂေ၊ ဩ၊လူင်လံးကွင်၊ ထုခင်းခေ တိုဂ်လံးပိခေ ဂ်မိဂ္ဂပ်ပပ်၊ လုမ်း ဂ်မိဂ္ဂပ်ပပ်တိုမိ၊ ပိုခင်းမိုင်း မိုင်းမျ၊ခေ၊မျ၊ ယူ၊ယဝ်။ သမ္မတင်းလံးခိုခင်း၊ ပါင်ဂုမ်လူင် လိုဝ်ခိုင်း ကခေတေလိုက်၊ဂျ၊လွင်းတင်း တ၊ တေတိမ်းပိခေမျ၊ ငပ်၊ခမ်၊ပိုခေပိုင်းခွတ်၊ ဗွတ်၊ဝါခင်းမိုင်းခေခေယဝ်။

ဩ၊လူင်လံးကွင်၊ထုခင်းခေ ခေပ် - ယမ်ထိုင် ပုတ်ထဗေ၊သ၊ တေတေ ဝ၊ဝ၊သေ လံးဂျပ်၊ဂါခေလေး၊ ဖိပ်ဂျ၊တီး လိုဂေ၊ ခတ်းထိုဂ်တီးသင်း၊ ခေ၊ဂါခေသ၊ သခေ၊မျ၊ယဝ်။ ဂွပ်၊ပိုင်းခေခေလေး၊ တင်း လံးလိုင်း ဝ၊ “ဗုဂေ၊ဂုမ်းဂွင်းမူး(ထာတ်)” ခေယဝ်။ တေ၊ကပ် မိုင်းခပ်၊ဂ်တီးဂါခေလေး၊ ဖိပ်ဂျ၊ ဝိင်းတူခင်းတီးခေခေ လွံးလပ်၊ဩ၊ ယိတ်ဂါခင်းလိခေ၊တွင်၊ဩ၊တေ၊ ဂေ၊ဂွင်း မူးမျ၊ယဝ်။ မိုင်းဖိပ်ဂျ၊ တီးဝိင်းမျ၊တိုဂ်၊ခေ၊ ခေခေဂေ၊ လံးဂေ၊ဂုမ်းဂွင်းမူး လိုင်းမီးခေ - မိုင်းခါင်ခေခေယူ၊ယဝ်။

ဩ၊လူင်လံးကွင်၊ထုခင်းခေ ဂိုတ်၊ ဂခေခေမျ၊ တီးဝိင်းသီ၊ပေ၊ မိုင်းပီ 1932

ခေ၊ခေခေသေ၊ တေ၊ခိုခင်း၊ဂွင်းဂ်ခင်းမျ၊ တီး ခေခင်း၊ တေ၊ပေးပူခေ လခေသိပ်းယဝ်။ လံးခိုခင်း လခေလွမ် တီးဝိင်းတေးဂွင်းသေ ဂွပ်၊ခေ၊ပေးပိုခင်းမိုင်းယဝ်။ လံးသိုပ်၊ဂျ၊ဂ်ခင်း လခေမဂျ၊ တီး လခေလွမ် University of Denver, Colorado မိုင်းကမေ၊ရိဂါခေ၊ခေခေ။ ပိခေခေမဂျ၊ Master of Arts in International Relations ယဝ်။ မိုင်းခိုခင်း ဖိပ်မျ၊ ခေခေ လံးဂျ၊ပိခေခေမေ၊သွခေ တီးဂေ၊လိဂ် တူခင်းတီး၊ ဂ္ဂပ်ထ၊ခေ၊ပေးပိုခင်းမိုင်း Head of History Department ယဝ်။

မိုင်းပီ 1964 တေ၊ထိုင် 1968ခေခေ လံးဂျ၊ဂျပ်၊ဂါခေ တီးလခေလွမ် ဝိင်းလိုပ်။ တီးဗေ၊ပေးပိုခင်းမိုင်းခေခေ ခေင်၊ဂပ်၊။ ဝါး ခေခေသမ္မ လံးခိုဂျ၊ တီးဂေ၊လိဂ်မဂ္ဂလ်း။ ယဝ်လုဂ်တီးခေခင်းသေ လံးဂျ၊ပိခေ ဗု ဂွင်းဂေ၊လိဂ် မျ၊တိုဂ်၊ခေ၊ယဝ်။ တေ၊မိုင်း ခေခေ လံးခပ်၊ဂျပ်၊ပေး ဂါခေပေးမိုင်းလေး၊ လံးခမ်၊လိုက်၊ပိခေ တိခင်းဗွင်း တီးလေး ဝိင်းမိုင်းဂွင်း မိုင်းခါင်ခေခေယဝ်။

မိုင်းပီ 1980 တေ၊ထိုင် 1985ခေခေ

လံးခိုမျ၊ပိခေ ဗုဂွင်း လခေလွမ်ဗေ၊သ၊ ခေခင်းမိုင်း တီးဝိင်းတေးဂွင်း Institute of Foreign Languages ယဝ်။

မိုင်းပီ 1985ခေခေ ဩ၊လူင်လံး ကွင်၊ထုခင်းခေ လံးခပ်၊လိုက်၊ပိခေ တိခင်း ဗွင်းတါင်တူပ်ဝိင်းသီ၊ပေ၊သေ ပိခေမျ၊ဗု ခပ်၊လုမ်း ဂွင်၊လီ၊လိုင်းမိုင်း ကခေပိခေ လခေသုင်သုတ်းခေခေ။ လံးဂ်တီးတေ၊ထိုင် 1988 သေ ဂွပ်၊ပိုင်းပေးမိုင်းလိဂ်၊လံးလေး လံးဂိုတ်းယဝ်ဂျ၊ယူ၊ယဝ်။

မိုင်းပီ 1992ခေခေ ဩ၊လူင်လံး ကွင်၊ထုခင်းခေ လံးခမ်၊လိုက်၊ပိခေ ဂ်မိဂ္ဂပ် ပပ်၊ ဂေ၊မသျိခေ၊ ပိုခင်းမိုင်းမျ၊ခေ၊မျ၊ Myanmar Historical Commission ၊ ခေ ခေခေ လခေဩ၊လူင်ခေပိခေ ကခေသုင် ဝိုသေ ပေးခေခေခေပိခေဗွင်းမိုင်း လူင်ပွင် လိုင်းသိုင်း ဂ်တီးဂ္ဂပ်ပပ်၊ယဝ်။ ဗုခပ်၊လုမ်း ခပ်ပိခေ Dr. သါခင်းထုခင်း၊ ကူးထုခင်း ကွင်၊ခိုင်၊၊ ကူးလု၊ခိုင်၊၊ ကူးခိတ်ထုခင်း၊ တေ၊ကွင်းဂျ၊၊ ကူးသါခင်းထုတ်၊ ကူးခေ၊ ဂွင်း၊ Dr. ကွင်၊ခိုင်၊၊ Dr. ခိခေ၊မွင်၊လူခေ

တင်းတော့၊ခီ၊ခီ၊မျှခန့် လှိုင်းခေခန့်။ မိုဝ်း
လိပ်တော့ သြ၊လှိုင်းလှိုင်းကွင်းထုခင်းခန့် လှိုင်း
စွ၊ခေ၊ခေခန့်ယဝ်။ စွဲ၊ခေ၊ တိုဝ်းသိုဝ် -
၊စိုတ်း

ခွဲ၊ခေသွခင်းလှိုင်းလှိုင်း သင့် Proffessor
Emeritus of Internataional Studies ပုခင်း
တ၊ လှိုင်းစိုတ်းလှိုင်းခိုခင်းတ၊စွဲ၊ခွဲ၊ M.A
ခပ် PhD ခပ်ခေခန့် တီးလှိုင်းလှိုင်း စိုင်းတ၊
လှိုင်း၊ လေး၊ စိုင်းတ၊စွဲ၊ခေ။ တိုဝ်းခေတင်း
ပခင်းလှိုင်းစိုတ်း ခင်းမိုဝ်းလေးခွဲ၊ခင်း ခပ်
ယူ၊ယဝ်။

တီးသေ ပိဝွခင်းခိုခင်း ဂေ၊မသိုခင်း၊
လှိုင်းမိုဝ်းမျှခင်း၊မ၊ Golden Jubilee of
Historical Commission (1955-2005)
ခေခန့် သြ၊လှိုင်းလှိုင်းကွင်းထုခင်း ခိုင်ပွင်လှိုင်း
ထိမ်ပခင်းသေ ပေ၊ကွင်း၊ပဝ်မ၊ မွှ်းသီ၊သိမ်း
ပံ၊ပံ။ ပဝ်လှိုင်းခေခန့်ဂေ၊ ပိခင်းကခင်း
ကမ်း၊ပံ၊မီးမ၊ တီးခင်းဂေ၊မသိုခင်း၊ခေခန့်
ယဝ်။ ပခင်းလှိုင်းလှိုင်းကွင်းထုခင်း ဂေ -
၊မိုဝ်းမိုဝ်း

Internatioinal Conference ဂေ၊ စိုတ် -

းသင်း၊ မ၊ တီးစိုင်းတ၊စွဲ၊ခေ၊ယဝ်။ ကို -
တီးခင်းတူ
မ၊ ဂွင်းသိမ်းပိလှိုင်းလှိုင်းခေခန့် လှိုင်းခိုခင်း
ပိုတ်၊ပခင်း ဂွင်းလှိုင်းစိုတ်းလှိုင်းလှိုင်းခေ နေ၊
လှိုင်းလှိုင်း၊ scholars ခပ် ဂင်းသိုဝ်၊လှိုင်း
တင်းဂွင်းမိုဝ်းမိုဝ်းသေ မီးတင်းခိုခင်းယဝ်၊မို -
၊သင့်
မ၊ခေခန့်ယူ၊ယဝ်။ လှိုင်းတင်းလှိုင်းခေ ပိခင်း
ကခင်းသြ၊လှိုင်း လှိုင်းကွင်းထုခင်း လှိုင်း
ခင်းလှိုင်း
ယို၊ယို၊ခေခင်းမ၊ တွင်းခိုင်း၊ ခေခင်း -
ယူ၊ ယဝ်။

ဂွင်းပိုင်း လှိုင်းခင်းလှိုင်းစိုတ်းသင်းမ၊
တီးခင်းခေ၊ခေ လှိုင်းလှိုင်း လေး၊ ပံ၊ပိင်း၊
လှိုင်းတင်းခင်းခေခင်းသေ လှိုင်းလှိုင်းစိုတ်းတ၊
ဂွင်း University of Yangon လှိုင်းယိုယွင်း
သေ ယိုခင်းခေခင်းလှိုင်းခေခင်းမ၊လှိုင်း Doctor
of Letters (Honoris Causa), ပခင်းတီးသြ၊
လှိုင်းလှိုင်းကွင်းထုခင်း မိုဝ်းပိ 2015 ခင်း၊
လှိုင်းလှိုင်းခေခင်းခေ၊ခေ၊ 8 ဝခင်းခေခင်း။ ဂွင်း
ပိုင်းခေခင်းသေ ပိခင်းမ၊ Dr. လှိုင်းကွင်းထုခင်း
ခင်းယဝ်။

လှိုင်းတင်းလှိုင်းခေခင်း ပိခင်းကခင်း
ခင်းစိုင်း လှိုင်းလှိုင်းကွင်း(လှိုင်းပိင်း) လှိုင်းလှိုင်း
သေ တိမ်ခေခင်း လှိုင်းသြ၊လှိုင်းလှိုင်းကွင်း
ထုခင်းခေခင်းခင်းယဝ်။ တေကမ်း၊လေး၊ ကမ်း၊
တိမ်ထုခင်းသေ ခေခင်းပိခင်းလှိုင်းခေခင်း လှိုင်း
ခင်းလှိုင်းတိမ်သေ ဂွင်းပိခင်းခေခင်းလှိုင်းလှိုင်း
ခပ် ပေ၊လှိုင်းလှိုင်းခေခင်းခင်းယဝ်။

တ၊ပိခင်းမ၊ လှိုင်းလှိုင်းခေခင်းသေ ခွင်း
လှိုင်းလှိုင်း Dr. လှိုင်းသင်း၊ကံ၊ Dr. လှိုင်း -
းသင်း၊
ခေ၊ လေး၊ Dr. Guy Lubeight ခပ်တင်း
သင်းယူ၊ခင်းကေ၊

လှိုင်းလှိုင်းကွင်း(လှိုင်းပိင်း)
ခေခင်းလှိုင်း
ဂေ၊လှိုင်းလှိုင်းလေးခေခင်းခင်း၊ စိုင်းတ၊စွဲ၊ခေ။

ခူးမေလှိုင် ဩလှိုင်လင်းတီးကွင်ထုန်း

ကင်းခေမ၊တုရ
(Shan Yoma.org - သီပေါ)

ဩလှိုင်လင်းတီးကွင်ထုန်းဆို
ဂိုတ်တီး၊ ဝါခင်းတုပုဂ်၊ ဝိုင်းသီပေါ၊ မိုဝ်း
1932ဆီး လိုခင်းဂျူလီ၊ (3)ဝခင်းဆခင်း။ ပေး
မေးပိခင်း လင်းလမ်းမိုဝ်း-ပေးခင်းထုန်း။
ဂေပိခင်းပေးဆို့ ဂိုတ်ဂါခင်းမေမိုဝ်း လမ်း
သမေးသေ လိုခင်းဂျူခင်း။ ဂေပိခင်းမေး
သမေးခင်းပုဂ်၊ မင်ပုဂ်၊မင်လိုသမေးခင်း ခင်း
မုခင်းဂေ၊လှိုင်းခင်း။ ဩလှိုင်ဆို့ မီးပီး
ဆင့်ရှမ်းတွင်ဂခင်း သီဂေ။ ပိခင်း (1) တီး
ကွင်ထုန်း (2) တီးဂျူပုခင်း(တီးဂေ၊သိုင်)
(3) တီးဂျူထုန်း(တီးဂေ၊ခမ်း) (4)ခင်း
ဂုလ်၊ဂျူ(ခင်းမိုဝ်းခင်း) လှိုင်းဆို့သေ တီး



ရှင်းပေးမေးဩလှိုင် လင်းလမ်းမိုဝ်း တင်း ပေးခင်းထုန်း

ကွင်,ထုခင်းခုံ ပိခင်းပီးကားလူင်ယဝ်။

ယမ်းမိုဝ်းလိပ် ခွင့်လားထိသွင်ယူ၊
တီးဝင်းဂျွှဲမေး၊ ထိသမ်သမ့် ယူ၊တီး ဝင်း
လင်းခိုဝ်းသေ သိင်းဂမ်၊ဂျ၊ယဝ်။ ဂျေပိခင်း
ခွင့်ယိင်းဂွံခင်းဂွံး မီးယူ၊ဝံ တီးဂွံခင်းပေး
မေး ဝင်းသီ၊ပေးခင်း။

မိုဝ်းဖွင်းယမ်း ဩ၊လူင်လင်းလား
ကွင်,ထုခင်း ဂိုတ်,ငှခင်းခေးမေးခင်း လင်း
ဖျ၊လူင်သီ၊ပေး၊ လင်းကုင်ဂျ၊(1928-38)
ခိုခင်းဂိခင်းမိုဝ်းယဝ်။

တီးကခင်း ဩ၊လူင်လင်းလားကွင်,
ထုခင်းဂိုတ်,ငှခင်းခေးခင်း မိုဝ်းလိပ်ခွင့်ဝေး
ဝါခင်းတေးပုဂ်,။ ဂွံးဂေး မိုဝ်းဂွံခင်း,တေး
ဂွံးပိုဝ်းဝေး လင်းဖျ၊လူင်သီ၊ပေး,ခပ် ကပ်
ဂိုတ်,ပိခင်း သိခင်းတင်းခပ်ကွင်, ခင်းမိုဝ်း
လေးသင်၊ ပိခင်းလိခင်းလိ လိခင်းကွင်,မေး,
လေးသင် တီးလိခင်းဝါခင်းတေးပုဂ်,ခင်း
ခွင့်တင်,လိုဝ်းဝေး 'တေးမိုဝ်းခမ်း' ခင်း။ ဝတ်
ဂွင်းလူင်တေးပုဂ်,ခင်းဂေး မိုဝ်းဖွင်းခင်း
ခွင့်ဝေး ဂွင်းတေးမိုဝ်း ခင်းသေ ဝါးလိုခင်းမေး
လင်းလံးလိုဝ်းပိခင်းမေး ဂွင်းတေးပုဂ်,ယဝ်။
လံးဝေး ဩ၊လူင်လင်းလားကွင်,ထုခင်းခင်း

တေး,လားတေးပခင်းဂွံခင်းမေး တီးခိုဝ်းလိခင်း
ခိမ့်လိ လိခင်းကွင်,မေးတေးခင်း တေးတေး
ယဝ်။

မိုဝ်းဖွင်း ဩ၊လူင်လင်းလားကွင်,
ထုခင်းလိခင်းခင်း လံးထုပေးမေးသိုဝ်းလေး
ကမ်းပေးလံးယူ,သင်း ဂတ်,ဂတ်, ယိခင်း
ယိခင်း။ မိုဝ်းလံးဂွံခင်းခပ်,ခင်း လံးဂျ၊ယူ,
လင်းခင်း တီးဂွံခင်းခင်းသီ၊ပေး။ ထိုင်မေး
1942ခင်းခင်း သိုဝ်းဂျ၊ပခင်း,ခပ်,မေးသေ
တိုဝ်းဂခင်းတင်းခေး,လေး လံးပေးဂျ၊ယူ,
ခင်းထိုင်, ခေး,ခင်း,ဝင်းသီ၊ပေး၊ တီးဂိုဝ်း
ခေးလမ်းခမ်း (ကခင်းပိခင်းပေး,ဂိုဝ်း တီး
ခင်းဂွံခင်းပီး ခင်းခွင့်လိုဝ်းခိုဝ်း သါသိုဝ်း,
လင်းဖျ၊ လေး ကမေးတေးဖွင်းမိုဝ်းခပ်ခင်း)။
တခင်းလံးယူ,ထိုင် လင်းသမ်သေ သိုဝ်းဂျ၊
ပခင်း, ခပ်,မိုဝ်းမေးယဝ်။

မိုဝ်းဖွင်းဂျ၊ပခင်း, ကုပ်ထိုင်,ပုံယူ,
ခင်း ကမ်းလံးသွခင်းလိဂ်,သင်။ လံးယူ,
ခင်းထိုင်,သေ ဂျ၊ခင်းခင်းခင်း ပတ်,ယိုဝ်း
လမ်းဂျေပိခင်းကေး သေ လံးဂိုတ်,ဂခင်းလိခင်း
တွင့်မေး ယပ်,ယပ်, ယိခင်းယိခင်းယဝ်။
မိုဝ်းသိုဝ်းဂျ၊ပခင်း,ခပ် လံးပေးကွင်,မိုဝ်းသေ

ကင်းဂလိုတ်,ခိုခင်းခပ်,မေးခင်းဂေး၊ လား
ကွင်,ထုခင်းခင်း ပံ,လံးယူ,ဂွင်းဂိုခင်းဂမ်းလိပ်။

ဝါးခင်း လင်းလံးဂျ၊ယူ,ဂွင်းဂိုခင်း
သုခင်း,တုပ် Private School ကခင်းလိုဝ်းဝေး
Modern English School ခင်း။
(ကွင်းပုခင်း တီးဂွံခင်းခင်းခင်း။ ယမ်းလိပ်
ပိခင်းတီးဂိုခင်း ကေးလေး,ထုခင်း (Mr.
Book) တီးဝခင်းကွင်, ထမ်,မေး,ယူင်,လူင်
ဂင်ဝင်းသီ၊ပေးခင်းယဝ်။)

ဖွင်းဂွံခင်းဂွံခင်းခင်းခင်း ပိခင်း
ဩ၊လူင်ကေးငှခင်း,ထုခင်းသေ မခင်းခင်း
ပိခင်းဂေးကခင်းသွခင်းပခင်း လိဂ်,ကင်းဂလိုတ်,
လားကွင်,ထုခင်း ကွခင်းတင်းသုတ်,ယဝ်။
လားကွင်,ထုခင်းခင်းဂေး၊ ပိခင်းတေးဩ၊လူင်
ကေးငှခင်း,ထုခင်း ကွခင်းတင်းသုတ်,ယဝ်။
တီးဂွံခင်းခင်းခင်း လားကွင်,ထုခင်းလံးယူ,
တေး,ထိုင် လင်းလိတ်,။ ပိခင်းဂွံခင်းခင်း
လိုဝ်းသိင်ယို, ဂွံးလံးသွခင်းပခင်း လိဂ်,
ကင်းဂလိုတ်,ခင်းခင်း။

ထိုင်,ပုခင်းလင်းလိတ်,တီးဂွံခင်းခင်း
ခင်းယဝ် လံးခေးဂျ၊ယူ,တီးဂွံခင်းခင်း
သုင် ကခင်းဩ၊မလူင်လင်းမူဝ်းလိတ်, (

ဂေ၊ကန်ပီခပ်လိခပ် လင်းဖျာလှိုင် လင်း
ခုခပ်သိင်) ငှပ်,ဂါခပ်ပီခပ် ဖွေးဝှမ်းရှင်း
နှိမ်းခေခေ။

မိုဝ်းဖွင်းယမ်းနှိမ်းလိက်; တီးရှင်း
နှိမ်းခေခေ လုံးကွင်းထုခင်းခေ ကမ်,ငါး
လုံ လိုဝ်ခေ,ပိုခင်း လိုဝ်းမီးငိုခင်းခေခေ။
လုံးခမ်းယပ်,ဗိုတ်,သေ နှိမ်းလိက်;မား၊
ဂင်ခမ်း လုံးတီးဝှမ်းခမ်းသေ တူလုံးလိက်;
ကွမ်ကါခပ်,လိက်;မား။ ပေးဂင်ခေလုံ သမ်
မိုဝ်းခေ လုံးလှိုင်ထွမ်းမေးသေ လုံးတမ်လုံး
နှိတ်ခင်းပုဂ်း တာ,တေဂျာ,ခါ ခင်းဂတ်,။
ပေးဂင်ခမ်လေး; ဝှမ်းခမ်းမွတ်,ယဝ်ခေလိုင်
လုံးဂျာ,လူလိက်; တီးဝှမ်းလင်းခမ်းဖျာ နှိမ်း
ခေ,တင်းယဝ်။

လုံးကွင်းထုခင်းခေ မိုဝ်းလိက် မီး
ခေမို လုံလွှဲထိမ်ကူးမေး မေ့ရှုပုခင်းဖွေး
ရှပ်ပိုင်းခေခေ ခွင့်ယိုင်း ခွင့်လုံးမခင်း။
မေ့လွှဲထိမ်လွင်းဝါခင်းမိုဝ်း မေ့နှိတ်သင်း
ခေးဂါခပ်ဂူခင်းခေ ပရဂိုတလေး; ဖွင့်
ဂေး ရှပ်ပိုင်းမခင်းယဝ်။ လွင်းလိုဝ်းခေ ဝါး
လိုခင်းမား ပခပ်ဖွေးခင်းလိ ခေခေမခင်းဂျာ,
တေတေဝါးဝါးယဝ်။

လုံးကွင်းထုခင်းခေ တင်းရှိခင်းခေ
မိုဝ်းဖွင်းလုံးပီးသိုက်ဂျာ,ပါခေ, သိုက်ဂမ်,
မေးပွက်;သွင်ခေခေ လုံးပီးထွမ်း လင်းထုခင်း
ကေးခပ် ဂေ၊ကန် တေပီခပ်မားရှပ်ပပ်;
လှိုင်ပွင်းလိုင်းမိုဝ်းတီးခေခေယဝ်။ လင်း
လမ်း,မိုဝ်း ဂေ၊ပီခပ်ကူးလုံးကွင်းထုခင်းခေ
ပီခပ်လှိုင်လိင် ပေးကူးထုခင်းကေး၊ ကူး
ထုခင်းလူ,ခပ်လေး; လုံးပီခပ်ခေ, ပီးခွင့် ဂခပ်
ဂျာ,ယဝ်။ မိုဝ်းဖွင်းယမ်း ပီခပ်သိုက်ခေခေ
တင်းဂါခပ်တင်းယိမ် ယပ်,ဂါခင်းခေ,။ ခပ်;
ပိုက်,ကန်ကူးထုခင်းကေးခပ် သိမ်းဝံခေခေ
ဝှမ်းခပ် ကမ်,မေ့တမ်လေး; လုံးလုံလုံး
ကွင်းထုခင်းခေပေးလှိုင်; တမ်ပခပ်ခပ်ယဝ်။
ပေးတမ်ယဝ်ရှုပေ,ခေ ဂေးတမ်မခင်း ခိုခင်း
ပခပ်ခေခင်းပေ,ယဝ်။ နှိတ်ခေခေသေ လုံး
လိင်တွင်မား တေ,သိုက်ပေးယဝ်ဂျာ,။

မိုဝ်းဖွင်းဂျာ,ပါခေ,ခပ် ထိုသိုက်
ခေခေ တပ်သိုက်ခေ, သမိုလမ်းတိုက်ခပ်
ရှပ်;ရှပ်;ရှပ်;ရှပ်လေး; လခပ်ကပ်ဂူခင်းလုံး
လိုဝ်းမီးရှိမ်းဝါခင်းခေခေသေ ရှုံးတေ,ခွပ်ခပ်။
ခင်းလခပ်ပေး,တာ,တေ,ခွပ်;(porter)ခေခေ
ဂေ၊ပီခပ်ကူး လုံးကွင်းထုခင်းခပ်ဂေး ပေးဂျာ,

ထွမ်းယဝ်။ ဝှမ်းပိုင်းခေခေလေး လုံးကွင်း
ထုခင်းခေခေ တိုက်ဂေ၊လိင်ယူ, သေတေ,
ပုခင်းတာ,လိင်ခေးရှိခင်းခေခေ လုံးကပ်ပုခင်း
ဖွေးခင်းမား တင်းသိင်းယဝ်။ ဖွင်းကူးကမ်,မီး
ခေခေ လုံးကွင်းထုခင်းလေး; ခွင့်လုံးမခင်း
လုံးရှပ်ခေရှပ်ယိမ် ရှမ်းရှုံး၊ မင်ပွက်;မေးဂေး
လုံးကိုဝ်းခပ်;ဝှမ်းယဝ်။ မင်ပွက်;မေး ရှိမ်း
မိခပ်သိုက်ခပ် မေးပွပ်,လင်းပခပ် တင်းဂါခပ်
တပ်သိုက်ခပ်လေး; ထွင်ထွင်,လှိုင်ခပ်ရှပ်
ခေခေလိခေခေခေ လုံးဂျာ, ဂိမ်းဝှမ်းကပ်,
လိုက်;ပိတ်; လိခေ သါး ကခပ်လေးပုခေခေယဝ်
လင်းရှပ်သေ ကွခပ်ဂခပ်ဂါခပ်တင်းရှိခင်းဂေး
မီးယဝ်။

ထိုင်ဝခင်းခေခင်းမား လုံးခင်းခပ်,
ဝါး လင်းလမ်း,မိုဝ်း ဂေ၊ပီခပ်ကူး လုံးကွင်း
ထုခင်းခပ်ခေခေ တိုက်မီးယူ, တီးရှိမ်းဝါခင်း
တာ;တေး ခေလေး; ဂူခင်းလှိုင်ဝါခင်းခပ်
ခိုခင်းဂျာ,ရှပ်မေးပခပ်လေး; လင်းလုံးခိုခင်းထွမ်း
ဂခပ်တင်းရှိခင်းယဝ်။ ခေခေ,ပင်သိုက်ယိမ်ဂျာ,
ယဝ် လုံးခိုခင်းခပ်;မိုဝ်း ခင်းဝိုင်းသီး,ပေး
သေတာ,ဂေး တီးယူ,တီးသင်း ကမ်,ပီး
လေး; ထွင်,ပိုင်,လှိုင် လင်းခမ်းပင်,ရှုံး လုံး

ကွင်,ထုခင်းခပ်တင်းရှိုခင်း ယူ,ခင်းဝင်းရှိုခင်း မခင်းခေခေယဉ်။ တာ,လိင်ခေးရှိုခင်းခေခေ ပေးဂင်ဝခင်း လေးကွင်,ထုခင်းလေး; ခွင့် လေးမခင်း လေးဂျ,လွမ်း ဂျပ်ခင်းကူးသေ ရှိုခင်းခိုခင်းပါတ်,ယိုဝ်း။ ပေးထိုင်မး ရှပ် ခမ်းခေ ရှပ်,ယိုဝ်းသေ လေးဂျ,ခါလွမ်း ဝါခင်းပိတ်; ဝါခင်းဂျင်းပိင်း လိုဝ်းကခပ် ကမ်, ပေးလမ်ပေးဂ်ခပ် တင်းဝင်းသီ,ပေးခေခေ ပုခင်းတာ, ဝှပ်းဂျေးခပ်ဂိခပ်ယဉ်။ ဂင်ခေမး သမ္ပိရှပ်,ခိုခင်းဂျ,ခါ ခင်းဂါတ်၊ ရှိတ်ခေခေ သေ ဂေးလိတ်မး တာ,လိင်တွင်ထုတ်; ပါခင်းရှိုခင်း လေးကွင်,ထုခင်းခပ်မးယူ,ယဉ်။

မိုဝ်းဖွင်းယမ်း သိုဝ်းယိခပ်ယဉ် ခေခေ ယိုဝ်းကာခင်းတာ,ဝါခင်းမိုဝ်း ခိုခင်းယှ်, မှ်,သုင်သေလေး; ခွတ်,ဖွတ်တင်းရှိုတ်; လုမ်းရှိုခင်းခေခေ, ဂိခင်းထွင့်လေးသင်၊ မိုဝ်း 1942ခေခေ တွင်,တိုဝ်,လင်းပုလုခင်း, ကွခပ်ရှပ် ထုဝ်းခေးသေ ခွတ်,ဖွတ်;ရှိုတ်; ပိခပ် လုမ်းမာဂ်,ရှပ်ခိုဝ်း,(နေရောင်ခြည်အဖွဲ့) ခေခေဂေး လေးကွင်,ထုခင်းခေ ခပ်ပေးသေ တွင်ခိုင်မးယဉ်။ ကခပ်လေးကွင်,ထုခင်း ဂတ်ခိခပ်,ခေခေ မီးသွင်ကခပ်၊ ပိခပ်ကခပ်

လင်ဝါခပ်, တီးပင်ပွဲလူ,ပွဲတာခင်း လေး ပေးဖမ်းမီးခေ ကခပ်ကပ်ပင်းခေခေသေ ရှိုတ်; ဖမ်းမွတ်,ဖမ်းခေခေ။ ရှပ်;မခင်းမီးလှ်သုင် ပေး ဝါ,သခေ, လင်ဝါခပ်, တီးပင်ပွဲလူ, ပွဲ တာခင်းခေခေလေး ရှိုခင်းတင်းခေခေ ထပ်; ခေခေ,ဂေးခပ် ရှပ်ပင်းမခင်း တေတေဝေးဝေး ယဉ်။

မိုဝ်းပိ 1951ခေခေ လေးကွင်,ထုခင်း လေးခါမးယူ, ရှိုင်းရှိုခင်းလခေသုင်သေ ခိုခင်း လခေပိတ်,။ လေးတွပ်, SLC (School Leaving Certificate Examination) သေ ပေးယဉ်ခေခေ ပုခေလခေဂပ်;လေး; မိုဝ်း 1952ခေခေ ဖေပ်ဂျ, လခေသိပ်းယဉ်။ မိုဝ်း ဖွင်းယမ်းခေခေတေ ရှပ်ဝေး matric ခေ။

မိုဝ်းတွပ်,ခေခေ လေးတွပ်,လိဂ်;ကိဂ်းဂလိတ်; လေး လိဂ်;မခင်းလွမ်းဂခပ်။ ပေးပုခေလခေ ခေခေယဉ် လေးခိုခင်းလခေလွမ်းယဉ်။

လွင်းတေ, လေးတီးပခပ်လုဂ်;ရှိုခင်းလခေလွမ်း လေးကွင်,ထုခင်း

လေးကွင်,ထုခင်းခေ ကွင်,ပုခေလခေ

သိပ်းသေတာ,ဂေး တာ,တေသိုပ်,ခိုခင်းရှိုခင်း ခေခေ လေးယပ်,လှ်မခင်း ထိင်းယဉ်။ ရှိုင်းဂေး ရှပ်;ပိုဝ်းမခင်းပိခပ် ရှိုခင်းလင်းလိမ်ကွခပ်, ဂေးခိုင်;သေ ခတ်းလှ်ကူးပိုင်ပိုင်လေး ရှိုခင်း ရှိုဂေး ရှိုမခင်းတေတေ။ ရှပ်;ပိုဝ်းခေခေ လေး လွင်းယပ်,ခေခေ,မခင်းလိုဝ်းခေခေ ငါး လှ်မး ရှိုင်းရှိုင်းမခင်းယဉ်။ ရှိုခင်းမိုဝ်းသီ,ပေး ခပ် ကွခပ်ဂခပ်သို,ပခပ်ငိုခင်း ခိုင်;ဂေး ခိုင်;ကိတ်းသေ ဂမ်ထိမ်ပခပ်မခင်း တင်း သိင်းလေးငိုခင်း ရှိုင်းပာဂ်,ဂျပ်;။ မိုဝ်းလေး ကွင်,ထုခင်း ရှို,ယွခင်းရှို; တာ,တေပွဲ,ပခပ် မခင်းဂျ,ရှိုခင်းလိဂ်; တီးလခေလွမ်းခေခေ၊ လင်းလမ်,မူဝ်း ဂေးပိခပ်ကူးတေ ရှိုင်းရှိုင်းမခင်း ခပ်;ရှိုတ်;ဂါခပ်လေး တီးလမ်းသမဝေးယမ ခေခေရှိုင်း။ ရှိုင်းဂေး လေးကွင်,ထုခင်းသိုပ်, တုဂ်းယွခင်း တာ,ရှို;ပေးလေးဂျ,ခိုခင်းလခေ လွမ်းခေခေလေး လိုခင်းသုတ်းမး လေးပွဲ, ဝါင်းပခပ်မခင်းယူ,ယဉ်။

ပုခင်းတာ,ရှိုခင်းကမ်,မီးငိုခင်း ခိုင်; ဂေးခေခေ တာ,တေဂျ,ခိုခင်းလခေလွမ်း တီး ဝိင်းတာ,ရှိုင်း ခါင်းယမ်းရှိုင်းရှိုင်းခေခေ ကမ်, ငါးလေးလေး။ ယပ်,လှ်လေးကွင်,ထုခင်း တေ

တွေ့ယဉ်။ မိုဝ်းဖွင်းယမ်းဆဆ ငိုခင်း
သင်း၊ တု၊ခိုခင်းလွန်လွန် ခိုင်းလို့ခင်းသင်း
ရှုန်းခင်း(60)ကျပ်ယဉ်။ တု၊တေကွမ်ကီး
သေ ပိုင်းဂိုခင်းပိုင်းကီး၊ တု၊တေကမ်၊လီး
သင်းငိုခင်းဆဆ လီးကွင်၊ထုခင်းလင်၊ဂူခင်း
ရှု လွင်းလီးမခင်းယဉ်။ မိုဝ်းဆဆ ရှုတင်၊
ဂူခင်း၊ တီးပွင့်ဂါတ်၊လမ်းခိုင်း၊ တေလွင်းရှု၊
သုင်၊ခင်း၊ တီးဝိုင်းတုရှုခင်း၊ ဆဲလေ၊ လီး
ကွင်၊ထုခင်းလင်၊ရှု၊ တီးလင်းရှုဆဆသေ
ယွခင်းလွမ်းရှု။ မိုဝ်းမုးလွမ်းတင်းဆဆ
ရှုတ်းပိခင်း ဂူခင်းလွမ်းရှု(လပေ၊ယု၊ရှု)သေ
တင်၊ဂူခင်း၊ချုဂူခင်း၊လွင်မုးယဉ် နီဝ်ရှုတ်း
မုး ဝိုင်းတုရှုခင်းတွေ့ယဉ်။

လီးကွင်၊ထုခင်းလီးခီးရှုမုး လံလံ
သေတုရှုရှု မိုဝ်းထိုင် တုရှုခင်းဆဆ
လီးယပ်၊ထိုင်၊ လွင်းခိုင်းယဉ်။ တီးခပ်မုး
သုင်၊ဂူခင်း ခင်းရှုခင်းဆဆ ပိခင်းတီးပွီးယုင်၊
ခင်းရှုခင်းလိုင်၊ပါခင်း ကခင်းမီးတီး သီခင်း
တင်းလိခင်းကွင်းတခင်းလခင်း ဝိုင်းတုရှုခင်း
ဆဆ။ ရှုမ်းဝုး လင်းရှုလခင်းမုး နီဝ်
တုရှုခင်းယဉ် ဆဲသေတုရှုရှု လီးယပ်၊
လွင်လီးကွင်၊ထုခင်းထိုင်ယဉ်။ တေရှု၊တီးလွ်



မုးတီးလွ် ကခင်းဝုးဆဆ မခင်းကမ်၊ရှု
သင်။

ရှုမ်းရှုမိုခင်းဆဆ၊ရှုမ်းဝုးပွဲ ရှုခင်းဂမ်၊
လီ ကမ်၊လီးခီးဆဆသေ မိုဝ်းဖွင်း မခင်း
ခင်းငပ်ယု၊ တီးရှုမ်းတင်းဆဆ ကူလုံးရှု၊
မခင်း လီးမျိုခင်းကွင်၊ လေ၊ လီးကွင်၊ခိခင်း၊
ကခင်းကွင်၊ပူခင်းပိလိပ်ဂခင်း တင်းမခင်းဆဆ
နီဝ်မုးယဉ်။ ခုးသွင်ရှုဆဆ နီဝ်ပွဲဝိုင်းတု
ရှုခင်းကွင်တင်းသေ မိုဝ်းလိပ်ရှုး မုးကပ်
ငိုခင်း ရှုခင်းရှုခင်းရှုခင်းလေ၊ လင်၊လီးမုးထုပီး
မခင်း။ လီးကွင်၊ထုခင်းရှုး ပိခင်းကခင်း
လွမ်းသိုင်း လွ်ခိုခင်းမုးတွေ့တွေ့သေ လွမ်း
ရှု၊ တီးလွန်လွန် တင်းခုးသွင်ရှု၊
ဆဆယဉ်။ ခုးသွင်ရှုဆဆ နီဝ်ပွဲထု
ကွင်တင်းသေ လွန်လွန်ရှုး ခပ်ယပ်
လေ၊ ရှုပွဲ ရှုလွင်းလွင်းသေ လွမ်းလွ်ထိမ်
ပခင်းလီးကွင်၊ထုခင်း တု၊တေခပ်၊ လွန်
လွန်ယဉ်။ လခင်းပါခင်းလုရှုရှုခင်းလွန်လွန်
လီးကွင်၊ထုခင်းဆဆ တေ၊တီးခင်းမုးယဉ်။

လွင်းလခင်းပါခင်း

လုဂ်းနှိခင်းကဆင့်ကွမ်ကေးကွင်,ထုခင်း
 နှိခင်းကပ်လိဂ်းယပ်သေ နှိခင်း
 ပီခင်း မေ့လိဂ်းလူင်ဂေ့ခိုင်းခို ပီခင်းယိုင်း
 ကါခင်းကေးကွင်,ထုခင်းယပ်။ မိုဝ်းအိပ်ကဆင့်
 ကွမ်ခေခို ကမ်,ယူ,လံလံ။ ပေးမီးခါး
 ယမ်းခေ ဂျ,လိပ်းနှိခင်းလူလိဂ်း တီးရှင်း
 တူဂ်းလိဂ်း။ ကေးကွင်,ထုခင်းခို ကွမ်ခေ,
 ဂျမ်းလတ်းဂိုဝ်း နှိခင်းရှပ်ပ်,ဂျ,ခို ဝိုမိုခေ
 ခေ,ဂျမ်းယွမ်းလေး ခေခေခေသေ၊ ခတ်း
 လှံရှပ်ပ်,ဂျ,တင်းရှပ်မူး ဂျ,မိုဝ်း ဂျ,ယမ်း
 ယပ်။ တျ,တေ ခိုတ်းပိုခင်းပိုခင်းခေခေ
 ရှပ်းတေလံးခတ်းလှံ ဝါခေလေး ပေးဝါးမီး
 ခါးယမ်းခေ ကေးကွင်,ထုခင်းခို ဂျ,တီးရှင်း
 တူဂ်းလိဂ်းသေ သွဂ်းရှပ်လူလိဂ်း နှိခင်းလိဂ်း
 မူးယပ်။ ခေးဂျမ်း ကခေသြ,လူင်ကေး
 ကွင်,ထုခင်း လတ်းခေခေခေတေ “ဂပ်
 တေရှိတ်းရှိပ်လူ ရှပ်းပေးမူတ်းသိပ်းလံး ပပ်
 လိဂ်းလှိပ်းကခေမီး ခင်းရှပ်းတူဂ်းလိဂ်းခို
 ခေသေယပ် ယိခင်းပီခင်း ကခေကွမ်သိုဝ်း
 တေတေကွပ်း” ခေယပ်။ လွင်းခေတေ ပီခင်း
 ကခေသြ,လူင်ခေဂေင်လှံမခင်း မီးတင်းရှပ်
 ရွမ် ခေိပ်လိဂ်းလံးပံပ်,ဂျ,ခေခေယပ်။

ကေးကွင်,ထုခင်းခို ခေခေခိုခင်း
 တွင်းသေတျ,ဂေ့ ကေ,တခေ,သတ်းထူးတေ
 ကမ်,ခေခေ လေးလေး။ လွင်းမေ့ခတ်းလှံ
 လွင်းဂတ်းခိခေ, လွင်းသိုဝ်းယွမ်းခေ ပီခင်း
 တီး ကေးကွင်,ထုခင်း ကပ်ဂပ်,မုခေယပ်။
 ဂွပ်းပိုဝ်းခေခေလေး မိုဝ်းခိုခင်း ကဆင့်ကွမ်
 ခေခေ လံးခိုခင်းဂပ်လှံး တီးလူင်ပွင်လှိပ်း
 မိုဝ်းတီး ခေခင်းလှိပ်း ရှပ်းခေခေ(60)ဂျပ်းယပ်။
 တျ,တေရှပ်းယပ်တူဂ်း ကဆင့်ကွမ်ဂျ, လီလီ
 ခေခေ လူပ်,ခိုခင်းတွင်းလေး ကေးကွင်,
 ထုခင်းခေ ပေးဝါးရှပ်းရှပ်းနှိခင်းခေ ကမ်,
 မိုဝ်းရှိခင်း၊ သွခေပခေ လုဂ်းနှိခင်းကွမ်,
 ခပ် လိဂ်းကိပ်းဂလိတ်းသေ ရှပ်းခိုခင်းယပ်။
 မိုဝ်းခိုခင်း ကဆင့်ကွမ်ယူ,ခေခေ ကေးကွင်,
 ထုခင်းခေ လံးခေခင်းဂိခေခေခေ, ကွမ်ကီး
 ခိုခင်းသေ ယူ,မူးယပ်။ ကူဂ်းဂေ့မခင်း
 လှိပ်းကမ်,ပွင်,လှံ ကမ်,လိပ်းလိပ်းလီ လိဂ်း
 ကခေခပ်နှိခင်းကပ် လှိပ်းခေခေဂေ့ ကေး
 ကွင်,ထုခင်းဂိုလံး ခိုခင်းသပ်းလိပ်း ခေခေ
 ယပ်။ သမိုမေ့လှံးထိမ် ဂျ,လှိပ်းဂျ,ပိုဝ်းလေး
 ကွမ်ဂခေရှပ်းပိုဝ်းမခင်းယပ်။ မေ့သွခေခပ်
 ဂေ့ ရှပ်းပိုဝ်းမခင်းတေတေယပ်။

မိုဝ်းလှိပ်း ခိုခင်းကဆင့်ကွမ်ခေခေ
 ကေးကွင်,ထုခင်းနှိခင်းကပ် ပံးပိုခင်း ပံး
 လိခေခိုခင်း ခေ,သျပ်ပ်,သိတ်း(France)လေး
 ခေ,သျပ်,ကိပ်းဂလိတ်း လှိပ်းခေယပ်။ တီး
 ခင်း မှတ်ကွမ်ယပ်ယွင်း လိဂ်းတီး တတ်
 ဂသွပ်,ဝိပ်းယခေ,ဂပ်, ခေခေဂေ့ လံးပီခင်း
 မူး လှံးခပ်းလှံး ဂေ့ခိုခင်းယပ်။ မိုဝ်း
 ယပ် ပီသွင်ခေခေ သမိုလံးခိုခင်းကဆင့်
 intermediate။ ကဆင့်ခေခေ လံးခိုခင်းရှပ်း
 ပီသေယပ် လံးရှပ်း B.A (Honours)
 မိုဝ်း March 23, 1957 ခေခေယပ်။

ခိုခင်းပီခင်းသွခေ တီးကဆင့်ကွမ်
 ခူးမေ့သွခေ ကဆင့်ကွမ် ပျ,မှတ်ခေ
 ကေးကွင်,ထုခင်းခေခေ ပီခင်း ကူးပျ,လူခေ။
 မခင်းခေ မေ့သွခေဂေ့ပီခင်း မေ့ဂျမ်းဂေ့
 လှိပ်းယပ်။ ကပ်,ဝါး တီးပျ,ခေ လှိပ်းမေ့
 သွခေခေခေ ရှပ်းပျ,ဝို ချပ်းကွပ်းဘညွန်,
 ခေယပ်။ ထိုင်မူးဝခင်းခေခင်း ခူးမေ့သွခေ
 လူင်ကူးပလူခေ ရှပ်းကေးကွင်,ထုခင်း သေ
 ထမ် “မူးကမ်,ခွဲ,ဂျ,ရှိတ်း သြ,ရှပ်” ခေ၊
 ကေးကွင်,ထုခင်းဂေ့ ခိုခင်းထမ် “ပေး

နှိတ်းဩ၊ ခေံ တေလံးနှိတ်းသင်ခါးလ၊” ခေံ
ယဝ်။ “ကိုဝ်း... နှိတ်းတေလံးသွခေံပခေံလိက်
ကိုဝ်းမေ၊” ခေံသေ သွင်၊ လံးကွင်၊ ထုခေံ
ဂျ၊ တီး ‘ထီးတ၊ ခေံးဂေးလိဂ်’ ခေံသေ နှိတ်း
နှိတ်းခူးမေ၊ သွခေံ ကွခေံတ၊ နှိတ်းသုတ်း (first
appointment) ယဝ်။ ခေံးလိခေံလံး 300
ဂျ၊ ပံးသေ၊ 100 ဂျ၊ ပံးခေံ ခေံးသွင်၊ ပခေံ
ပေးမေးတ၊ နှိတ်းခေံးယဝ်။ လံးကွင်၊ ထုခေံ
ခေံ လံးလှံ၊ လံးခေံး 200 ဂျ၊ ပံး နှိတ်းပေး
ဂုမ်၊ ထုခေံးယဝ်။ ပေးဝေးခူးမေ၊ သွခေံ တီး
‘ထီးတ၊ ခေံးဂေးလိဂ်’ ခေံသေ လံးသွင်ပ၊
သမံလံးခါးမေး တီးလခေံလွမ်လွင် တ၊ ဂုင်
ယဝ်။

ပေးဝေး ခေံးခေံ တီးလခေံလွမ်
လွင်တ၊ ဂုင်ယဝ်လိင် လံးကွင်၊ ထုခေံးခေံ
ဂျ၊ တုလ်းလိက် တီး Hopkins Centre
International Library ဂူးဝေးယဝ်။ မိုဝ်း
ဖွင်းခေံ လံးမိုတ်းဂိုဝ်းတ၊ နှိတ်းမေ၊ သွ
ခေံလွင် Mr. Johnstone ဂေးကခေံနှိတ်းဂ၊ ခေံ
တီးလွင်းတုလ်းလိက်ခေံ။ ထိုင်မေးဝေးခေံး
မခေံးလွင်လံးကွင်ထုခေံးသေ နှိတ်းတ၊ တ၊
နှိတ်းလံး လွင်းဂမံလွ်း Fulbright Grant ကခေံ

တေသွင်၊ ဂျ၊ နှိတ်းလိက် တီးမိုဝ်းကမေ၊ ရိ
ဂ၊ ခေံ၊ ခေံ။ တ၊ နှိတ်းလံးခေံ ပခေံ
Fulbright Foundation ခေံပခေံယဝ်။ လံး
ကွင်၊ ထုခေံးခေံးတုလ်းသေ လံးခါးလိက်ကွင်
လေး လံးဂျ၊ နှိတ်း တီးမိုဝ်းကမေ၊ ရိဂ၊ ခေံ၊
မိုဝ်း ပီ 1958 ခေံ။ ခေံးလိခေံ လံးခေံး
ဂမံလွ်း ခေံးတေးလ၊ ကမေ၊ ရိဂ၊ ခေံ၊
100 ယဝ်။ တ၊ တေဂျ၊ ခေံ နှိတ်းမေ၊ သွခေံ
လွင်ခေံ လိုဝ်းကခေံ လံးလိခေံလံး -
Prof. Armstrong၊ Prof. William Johnston၊
ဆရာမခေံမြစိန်၊ ဒေါက်တာအုန်းခိုင်
လေး Pursar (မိုဝ်းလိင်လွင် Registrar)
ဦးသိန်းမောင် ခေံလိုဝ်းခေံယဝ်။

မိုဝ်းလံးဂျ၊ တီးလခေံလွမ် တီးခေံ၊
ဂိုဝ်း၊ တီး လေးမိုဝ်းဂိုဝ်းလွင်၊ ရှ၊ တုလ်း မိုဝ်း
ကမေ၊ ရိဂ၊ ခေံ၊ (Denver University, Colorado,
USA) ခေံ ပခေံတ၊ ဂျ၊ လိပ်းနှိတ်း
နှိတ်းဂိုဝ်းလိခေံလွင်။ နှိတ်းခေံ၊ ဩ၊ လွင်လံး
ကွင်၊ ထုခေံးသမံ ဝေံးထိုင်ဝေး ပေးတေးဂျ၊
လိပ်းနှိတ်းလံးလံးလံးလိင် တေကခေံ၊ မီးဖွင်း
လိခေံတေးလွင် ခေံယဝ်။ ဂွပ်းပိုဝ်းခေံ
မခေံးလွင်၊ ဂျ၊ ထုလ်း နှိတ်းမီးပုခေံးဖွင်း ဂေး

ပိခေံ Director Mrs. Katherine Lucie Davie
သေ ယွခေံးခေံးနှိတ်း တီးလခေံလွမ်ခေံး
ဂွပ်းပိုဝ်းခေံ လံးတေးတေးခေံးနှိတ်းကွင်
ပေးဂပ်းသိုဝ်း ဂူးမိုဝ်းမိုဝ်း (International
Relationships) လေး လံးခေံးနှိတ်းလံး
သွင်ပိသေ ဂွပ်းမေး M.A တီးခေံးယဝ်။
မိုဝ်းပီ 1958 ခေံ၊ ဖွင်းဂွပ်း လခေံလွမ်ခေံ
လံးကွင်၊ ထုခေံး ဂျ၊ လေးတုလ်း နှိတ်းမိုဝ်း
ကမေ၊ ရိဂ၊ ခေံ၊ လေး နှိတ်းဂျ၊ ဝိင်းဝေးသိခေံ၊
တ၊ ခေံ၊ ချီ၊ ဂျ၊ ဂိုဝ်း တေး မီးချီ၊ ဂ၊ ခေံ၊
လိုဝ်းခေံယဝ်။

မိုဝ်းယဝ် လခေံလွမ် တီးမိုဝ်းကမေ၊
ရိဂ၊ ခေံ၊ ခေံးဂေး လံးကွင်၊ ထုခေံးကမံ၊ ပံး
ခေံးပွက်မိုဝ်းဂမံးလိင်။ တေးတေ ပိခေံမေး
နှိတ်းဂမံးခေံ၊ ပေးပိုခေံး ဂေးခေံးခေံသေ
သိုဝ်းဂျ၊ လိပ်းနှိတ်း လွင်ပိုခေံးမိုဝ်းလွင်၊ နှိတ်း
တီးမိုဝ်း ဝိင်းသိတ်း (France)၊ မိုဝ်းကီးတလံး၊
မိုဝ်းဂျ၊ မခေံ၊ မိုဝ်းကေးလထီးရီးယိုဝ်း
(Austria)၊ မိုဝ်းကီးဂိုဝ်း လေး မိုဝ်းကိင်၊
တြီယ လိုဝ်းခေံးလံးယဝ်။ နှိတ်းမိုဝ်း (80)
ဝေးသေ လံးသွက်၊ ဂျ၊ လွင်ပိုခေံးမိုဝ်း တေး
ခေံးတေးယဝ်။ မိုဝ်းခေံ မိုဝ်းကိင်၊ တြီယ

ခေတ်ခွဲခွဲမိုက်လေးကွင်းထုခင်း ကမ်ဂိုတ်း
ဦးခင်းသင်သေပိတ်။ ဂွံးခေ၊ မိုက်ခိုခင်းအိတ်
မး မိုက်မခင်းခေခေ ခွဲမေသွခင်းလွင်
Dr.ကင်းခိုင်၊ မးရှပ်မခင်း တီးတးရှပ်မခင်း
သေလေး၊ ရှပ်ရှပ်ခင်းမခင်းသေ လေးကွင်း၊
ထုခင်းလေးယူ၊ တီးခေခင်းယပ်။ ပေးယပ်
ဂေး၊ လေးရှပ်တီးဂခင်း တီးထု၊ခေအေ၊ပေးပိုခင်း
သေ မိုက်၊1961ခေခေခေ လေးရှပ်ဂခင်း ပိခင်း
ဂိမ်းခွဲမေသွခင်း ပေးပိုခင်း (သမိုင်းလက်
ထောက်ကထိက) တီး ဂေးလိပ်တွင်းဂျီး
ခေခေယပ်။

ရှပ်ရှပ်ပိခင်းရှပ်ခင်း တင်းသြ၊မလွင်
ပေးခင်းခေခေ၊
သြ၊လွင်လေးကွင်းထုခင်းခေ ရှပ်ရှပ်
ပိခင်းရှပ်ခင်း တင်းသြ၊မလွင် ပေးခင်းခေခေ၊
(ဝင်းသိခင်းဝိ) မိုက်ပိ 1962ခေခေခေ လေး
ရှပ်ခေ၊ လွင်းယိင်းဂေးခေခင်း လွင်းလေး
ဂေးခေခင်းယပ်။ လွင်းယိင်းလွင် ပိခင်းခင်း
ရှပ်ခေခင်းသေ မိုက်လိပ် ယူထွမ်းသြ၊လွင်
ခပ်ဝံ။ လွင်းလေးသမိုပိခင်း လေးသိဝခင်း၊
ယူတီးဝင်းဂင်းမိုက်၊ မိုက်ထေး။ သြ၊မလွင်ပေး

ခင်းခေခေ၊ခေ ပိခင်းလွင်းယိင်း လွင်းသင်၊
မတ်၊ လေး ပေးခင်းခေ၊ကေး (ကမ်၊
ခေခေ)ပေးခင်းခင်းကွင်း၊ ဝင်းသိခင်းဝိယပ်။
ထွင်းတိုက်ရှပ်တီး ပခင်းခင်းယူ၊ မိုက်၊
1962ခေခေ လွင်းခေခေခေခေခေ ပိခင်းထွင်း
မိုက်မခင်းတိုက်လိပ်လေးလေးသင်၊ သြ၊လွင်
လေးကွင်းထုခင်းခေ ယမ်းရှပ်တီး သင်းတူဝံ
ခေခင်းမေး ခင်းမုတ်ထွမ်း လိပ်လေးထွင်းခင်းတီး
ခေခေလေးသင်၊ သမိုတင်းမိုက်ရှပ် လွင်း
လခင်းထွင်းထွင်းတီးခပ် လေးသင် ရှပ်လွင်း
ထွင်းခေခေခေ ထွင်းမီးပခင်းထွင်း ထွင်းခပ်၊
အေ၊သိုင်းခပ် မေးရှပ်ကပ် သြ၊လွင်လေးကွင်း၊
ထုခင်း တေးရှပ်တွင်းထုခင်းထွင်း ထွင်းခပ်ပေး
ဂင်းဂါတင်း ဂခင်းပေးမိုက်ခေခေ ခေယပ်။
သြ၊လွင် သမိုခိုခင်းတွပ်၊ဝေး “ဂိုက်... ဂပ်
တိုက်ဂိခင်းခင်းယူ၊ မိုက်လိပ်ခေ။ တင်းပိယပ်
တွင်းလိခင်း။ မိုက်ခင်းသင်ဂပ်ဂေး တင်း
ပိလေးယိင်းရှပ်ခေခေခေခေ” ခေလေး ထင်၊
လေးသိုပ်၊ရှပ်တီး ပခင်းရှပ်ရှပ်ပိခင်းခေခေ
ယပ်တွင်းရှပ်ယပ်။

ပေးဝေးပခင်းဂိခင်းခင်း ယပ်တွင်းဂေး
ရှပ်ကပ် သြ၊လွင်လေးကွင်းထုခင်း ရှပ်တီး

ဝင်းလေးသိပ်ဂင်းလိပ်။ လေးထွင်းတွင်းထုခင်း
ရှပ်ခင်း တီးခင်းဝင်းတပ် တပ်ကမ်းမ(2)
ခေခေ။ မိုက်ထွင်း လေးထွင်းတွင်းထုခင်း ရှပ်
ခင်းခေခေ သြ၊လွင်လေးကွင်းထုခင်း လေး
ရှပ်ယူခင်းဝင်းရှပ်ခင်း ဝခင်းထွင်းလွင် လွင်း
လေးမေးတေးသြ၊ (မိုက်လွင်းခင်း မိုက်ဝ) လွင်း
ခေခင်းယပ်။ ဝခင်းထွင်းလွင် လွင်းလေးမေးတေး
သြ၊ခပ်ခပ်ပခင်း တေးသြ၊လွင်ခေး ပေးကွင်း၊
ထွင်းမေး မိုက်လေးလေးခေခေယူ၊ တီးခေခေ
ခွင်းဝင်းဂပ်၊ခပ် ကခင်းကမ်၊ဝိုဝင်း ရှပ်ယပ်
ခေခေ။ တပ်အေ၊ထွင်း၊ ကခင်းတွင်းထုခင်း
ခေခေ မေးရှပ်ကပ် သြ၊လွင်လေးကွင်းထုခင်း
ရှပ်ခင်းရှပ်ခင်းသေ ရှပ်တွင်းထုခင်း ပေးရှပ်
ခင်းမေး ထင်၊ခိုခင်းသင်ပခင်း တီးယူမခင်း
ယပ်။ ရှပ်ခင်းခေခေခေ ထွင်းယမ်းခိုခင်းခေ
ထွင်းမေးမိုက်၊ သြ၊လွင် လေးကွင်းထုခင်းလေး
သြ၊မလွင်ပေးခင်းခေခေခေ လေးတေးမေး
တီးခွင်းဝင်းဂပ်၊ခေခေခေခေ ပိခင်းတီး လိမေး
တွင်းထုခင်းပေးခင်းသြ၊လွင်ရှပ် ကခင်းခေခင်း
ယပ်။

တွင်းထုခင်းထွင်းထွင်းထွင်းရှပ်ဂေး ကမ်၊
လေးလေး သင်မေးလေး တပ်အေ၊ထွင်းခပ်



ဩ၊လူင်လံးကွင်၊ထုခ်း ဧလး
ဩ၊မလူင် ပးခင်းဆုမ်၊

လံးယွမ်းဂါဆံသေ ဣးဩ၊လူင် တံမ်းလွင်း
တူင်ကပ်ဂပ်၊ မွက်းဆးလိက်(50)သေ ပွဲ၊
ဣးဩ၊လူင်ခါဇုင်မေး ခိုခ်းမိုဝ်းဂျ၊ တီး
ဝိုင်းတွင်၊ဂျီး(တူခ်းတီး) ဆေခ်းယဝ်။ သမံ
ပံလံး ထုက်၊ပွဲတူရ်းထိုင်၊ ဣးလို့ခ်းဂွခ်း
ယဝ်။ လွင်းကန်ဩ၊လူင် ကံးကွင်၊ထုခ်း
လံးထုက်၊ခါမ်၊တွင်းထမ် ပွဲတူရ်းဆွံ ဂွပ်း
ပိုဝ်းဝုး မခ်းမိုတ်းဂိုဝ်းဂန် တင်းလုက်းလုခ်း
ကပ်းဗျ၊ခပ်လေးသင် (မိုဝ်းဗွင်းဆေခ်းကပ်း
ဗျ၊တင်းသိုင်ဂေး လံးခါမ်၊တိလွပ်းကပ်းသေ
သွံ၊ဝိုခ်းခွက်းယဝ်)။ ဣတ်းသင်းတူင်ဆိုင်မး
ဆွံးမုတ်းလုခ်း ဂေးလိက်းလံးတံးဆေခ်းလေးသင်
ဆေခ်းယဝ်။ လိက်းတံးသိုင်တိတ်း ကန်ဂွပ်းလံး
ယိပ်းတိုဝ်းယူ၊ ဝခ်းမိုဝ်းလိပ်ဆွံ ပိခ်းဂွပ်း
ပိုဝ်းလုက်းဣးကန်လွမ်ခပ် ခတ်းလွံဣတ်း
သင်းမးယဝ်။

ဩ၊လူင်လံးကွင်၊ထုခ်း ဧလးဩ၊
မလူင်ပးခင်းဆုမ် ခါဇုင်မေးဆွံ တူင်
လွံမိုခ်းဂန်သေ ဣးဣးလွမ်းဂန် ပံမး
ဆွံးခါင်းတင်း လုက်းပါခ်းခါဆေခ်း ကမ်၊
တွခ်း ခါင်းခါင်းဗေခ်းသင် သေပွက်း။
ထုပ်းမးတင်းယပ်၊ဗိုတ်၊လို့ဝ်ဂိုဝ် သေတု၊

ဂေး ကမ်၊ခိတ်မွင်လွံသင်သေ ခတ်းလွံခါမ်၊
ပူခ်းမးယဝ်။ ကမ်၊ယွခ်း၊ကမ်၊သုတ်းသေ
ဂျပ်၊ဂါခ်းဆေးဣး ဣပ်၊ဂါခ်းလို့ဝ်ခိုဝ်းသေ
ခိုခ်းဆေးဂျ၊တိက်းတိက်းယဝ်။ မိုဝ်းယူ၊တီး
ဝိုင်းတူခ်းတီးဆေခ်း ဣးဩ၊လူင်ခါဆေခ်း
မီးတီးလိုင်၊ဣင်၊ ဣးဣးလူင် (မိုဝ်းလိပ်
ပိခ်း ဣးဣးကန်သင်မံသီ၊)ဆေခ်း။
ဩ၊လူင်ခါဇုင်မေးဆွံ ပိခ်းမေးသွခ်းတင်း
သွင်ဂေးလေး လုက်းဣးမးယူ၊လွမ်း တီး
ဣးခါဆေခ်းဂေး ဆေခ်းမး။ မီးလုက်းဣး
မွက်း(15)ဂေးသေ၊သေ၊ယဝ်။ ပေးဝုးတီးယူ၊
တီးဣးခါတိမ်ယဝ်ဆေခ်း သမံလံးဂျ၊ဂျပ်ခ်း
တု၊လုက်းဣးခပ်ယူ၊ တိုင်၊တီးဆေခ်း။ မိုဝ်း
ဗွင်းဆေခ်း ဣးဣးလို့ခ်းဩ၊လူင် လံး
ဆိုင်၊လို့ခ်း(700)ဂျပ်းသေ ဩ၊မလူင်သမံ
လံး(350)ဂျပ်းဣး။ ဣပ်းပိုဝ်းဆေခ်း မင်ပွက်း
မင်လွံမး ဝခ်းဂုမ်၊ထုခ်းဂေးမီး ဝခ်း
ကန်ကမ်၊ဂုမ်၊ထုခ်းဂေး မီးယဝ်။ ပေး
ပိခ်း ဝခ်းကမ်၊ဂုမ်၊ထုခ်းလေး ဗွင်းကမ်၊
ဝါခ်းဆေခ်း ကွန်ဂန်မုခ်းမုခ်းသိုဝ်းသိုဝ်းသေ
ယဝ်ယဝ်ယွက်၊ယွက်၊ဂန်သေဂိခ်း။ ပေးပိခ်း
ဂုမ်၊ထုခ်းလေး လံးဂိခ်းဗွင်းလိဗွင်းဂါခ်း

ထိုင်း ကမ်းတန်းသိင်တန်းပါး ကွန်ဂန်
 ဝိန် ခိမ်ခိမ်သိမ်သိမ်ယဉ်။ သြ၊လှိုင်ခါ
 ဗုဒ္ဓမေးဆုံ ပိန်ဂူခင်းပန်ရှင်း ဖေါ၊ပါးပိုင်၊
 ဂျ၊ ဧတုဧတုဝု၊ဝု၊လေး လှိုင်းရှိုခင်းခပ်
 ဂူခင်းဆုမ်းခပ်မီးယူ၊ဝံ တီးဂိုခင်းခါ တ၊
 သေ၊ယဉ်။ ဂွမ်းသြ၊လှိုင်ခါ ယုတ်ယွင်းပန်
 လေး ဂူခင်းထိုင်းလတ်၊ပန်ခပ် ခိုခင်းယှို၊မုံ၊
 သုင်ဂျ၊ဆန် မီးတင်းဆမ်ယဉ်။ တူလှ်းဆိုင်
 ဆမ်တွင်းဗွင်းလီ ရှိတ်းသင်းပန်လတ်၊
 ပန်ပိုခင်း ခိုခင်းယှို၊ဂျ၊ဆန်သေ ပိန်
 ကန်ဂွမ်လှမ်းလှမ်း ကိမ်၊တွင်မုးတ၊သေ၊
 ယူ၊ယဉ်။

ခရီးဂရုတ် ကန်သြ၊လှိုင်လုံးကွင်၊ထုခင်း
 ရှိတ်းသင်းမုး

မိုးဝင်း ဩ၊လှိုင်လေးကွင်း၊ထူး
 နှိတ်းခူးမေ့သွန် တီးဂေးလိပ်တွင်၊ဂိုးဆန်
 ဩ၊လှိုင်ဆုံ ခတ်းလုံ ယုတ်ယွင်းပန်မား
 လွင်းသွန်လိပ်းတံး ငလး ဆေးဂါဆန်ဟိုင်း
 ငင်းတံး ငတုတုဝု၊ဝု၊ယပ်။ လီးသွန်
 လိပ်းတံး'မ'၎းတူပ် ဆုံဂေး ပိန်ဩ၊လှိုင်
 လေးကွင်း၊ထူး ငတုကွန်ရှပ် နှိတ်းသား

မားယဉ်။ တီးပွင့်၊ 'မ'၄းတူဝ် ကဆံ့ဩ၊ လူင်
သင်းလိင်းဇဆ ဆဆံ့ဇတု - (1)မေတ်မိး၊
(2)မေုလူ (3)မေုဆဉ် (4)မေုသွဆံ
(5)မေုပွင် ပိဆံ့လိင်းဆံ့ ဆံ့ယဉ်။ လွင်း
သွဆံ့ပဆံ့လိက်းတီးမိး၊ ဆံ့ ဩ၊ လူင်လံးကွင်၊
ထုဆံး လံးဇတု၊ ငှိတ်းမား တီးဝိုင်းသီ၊ ပေ၊
လိမ်မိုဝ်းပိ 1956ဆဆံ့သေ ထိုင်မဆံးမားယူ၊
တီးတူဆံးတီးဂေုး သိုပ်၊ သွဆံ့ပဆံ့ ထိုင်၊
ယဉ်။ မိုဝ်းဗွင်းဆဆံ့ ပိဆံ့ခါးယါမ်းကဆံ
တိက်းတိုင် လိက်းတီးမိး၊ ဇလး၊ ကမ်၊ လံးသွဆံ
ပဆံ လွတ်းလွတ်းလိင်းလိင်း၊ လံးလဉ်သေ
သွဆံ့ပဆံ့ယဉ်။ မိုဝ်းမီးယူ၊ တီးတူဆံးတီး
ဆဆံ့ လံးဂွမ်းမိုဝ်းဂဆံ တင်းခူးမေုလိက်း
တီးလူင်ခပ် လိုဝ်းပိဆံ Dr.ပု.လုာ်ဆံ၊ လက်၊
သီမိုဝ်း၊ လုင်းတါင်းဇဂး၊ လုင်းချိုင်၊ လုင်း
သိုင်၊ သါမ်၊ လုင်းသုလိုင်၊ ဆ(လုင်းခိုဝ်း)၊
လက်၊ ခုဆံသါမ်၊ လံးပါဆံးကွင် ခပ်လိုဝ်း
ဆံ့ဇလး၊ လံးငှိတ်းသိုင်၊ ဆးဂါဆံလိက်းတီး
တိမ်ကွက်းတိမ်လုံ ဇတုဇတုဝု၊ ဝု၊ ယဉ်။ လုမ်း
ဗူးလုင်္ဂလီဆံ၊ လိက်းတီး၄း ခပ်လိုဝ်းဆဆံ
ကွဆံဂဆံတိမ်၊ ပပ်ငှိတ်းလိက်းတီး တု၊ တေ
သွဆံဆံးဂွင်းငှိတ်းဆဆံ၊ ပေ၊ တိမ်၊ ယဉ်ဆံ

ဤပေ၊ တီးတိုက်ပေလိက်၊ 'တိုင်းယိမ်းမေ၊'
တီး ဝိုင်းယမ်းဂင်၊။ ယဝ့် ခိုင်းတေ့မိုင်း
ဝိုင်းတုန်းတီးသေ ပိုင်းမေ၊ ခိုင်းမိုင်းတီး
ယဝ့်။ မိုင်းဖွင်းဆန် လီးသွန်လိက်တီး
ခိုင်းရှင်းရှိုင်း တေ့ထိုင် ကန်ရှားယဝ့်။
လက်ရှိုင်းကန်ထွမ် ကီးကမ်၊ ကူး၊ ကီး
သင်၊ ကီး၊ ကီးပာမ်းသိုင် ခပ်လှိုင်းဆန်
ဂေး၊ မးထွ်ထမ်ပန် တ၊ သွန်လိက်တီးမ့်၊
ဆန်။ ရိုးဂးမိုင်းဖွင်းဆန် လှမ်းလှင်ပွင်
လှိုင်းမိုင်းတီး ကူးထုန်းကေး လေး၊
ကူးဂျေ၊ ကေးခပ် သမ့်ယူ၊ နီ၊ လိက်တီးဂပ်၊
သေလေး၊ လွင်းဆးဂါန်လိက်တီးမ့်၊ ဆန်
ကမ်၊ ပေးလီး၊ ဆန်တွန်းဖွန်းလီသင်မး
တုတုဝးဝး။ ကူးထုန်းကေး လေး၊ ကူး
ဂျေ၊ ကေးခပ် လီးကန်ရှိုင်းနီ၊ သင်၊ ခ၊ ခပ်
ကပ်၊ လေး၊ နီ၊ လိက်တီးမ့်၊ လီးရှိုင်းကုန်းဂျေ။
ငိုင်းဂမ့်ထွ်ဂေး၊ ကမ်၊ မီးသေ လီးရှိုင်း
ရှိုးသေ ရှိုတ်သင်၊ မးယဝ့်။

ဂိဝ်,လူရ်; လိဂ်;တံးလူင် ခံဂေ; ဩ,လူင်လံးကွင်,ထုခမ်းခံ ပံဏ်ယု,ခမ်
သေ ယိုင်းက၊ခမ်းခွဲ,ဂိတ်: ဂွဲ,ခိုခမ်းယု,မးသေ
ထိင်းသိမ်းဂျ၊မိုဝ်းလံ; ခါဂ်:ဂိုင်ခမ်းယု။

သမိုင်းတိုင်းပူး ကဆုန်လွှဲလိက်တံး ငွှ်ပေး
ပခန်ကဆုန်ခူးသုင်သုတ်း PhDခေန် ဂွမ်၊
ယဝ့်။

အေ၊ခေးဂါခန်သု၊သခေ၊ဂေး ဩ၊
လွင်လေးကွင်၊ထုခင်းဆုံ ခိုခင်းမေးဂုမ်းဂွင်းမူး
ဂပ်၊ဂေ၊မိုဝ်းဂွမ်၊မူး တင်းခေမ်ယဝ့်။ မိုခန်
လွိုဝ်ခေင်၊ မိုဝ်းဂိုတ်းခူးမေ၊သွမ် တီးဂေး
လိဝ်မိုတ်းဂိုးခေးခေန် ဂွမ်းဝါးခေးလိခန်
ကမ်၊ဂတ်းယိခန်သေတု၊ဂေး မေးဂုမ်းဂွင်း
မူးမိုဝ်းဂွမ်၊မူး တီးလွိုဝ်းလေးကွမ်၊ မိုင်း
ယင်း၊ မိုင်းဂွင်း၊ ဝိုင်းမို၊ ဂတ်၊ဂိုဝ်၊ မိုတ်းဂိုး
ခေး၊ ဝိုင်းပင်ပေ၊(တီးလိင်) လေး၊ ဝိုင်းပူ၊
တိုး(ပူ၊တု၊ကွပ်၊) လွိုဝ်းခေန်ယဝ့်။ ဂွင်းမူး
တီးမိုဝ်းဂွမ်၊ကဆန်ခွမ်ခေ၊ခမ်းတီးလင်းသိုဝ်
ဂှါခန်အု၊ လေး၊ ကဆန်လင်းအု၊တီးဂွမ်းခပ်
တေ၊တင်းမူးလွိုဝ်းခေန် ခိုခင်းခွမ်ခွ၊သွက်၊
ဂှါသေလေး၊ ဂွမ်းဂခန်တင်းဝီးခွင် လာဝ်းခိုဝ်း
တီး လွိုဝ်းယူ၊သင်းခင်းလေးကွမ်၊ခေန်သေ
ခိုခင်းမေးဂေးဂုမ်းမူး။ ဂိုတ်းငွှ်ပေး သိုပ်၊
မခင်းဂိုမ်းဂု၊သေ ဂိုက်ပိုခင်းဂု၊ ခမ်းယင်း
မိုဝ်းခေးခေန်ယဝ့်။ ကပ်တင်း လွင်းလို့သင်၊
ဩ၊တေး၊အွင်၊တေး၊ကူး သေဂေး ဂိုတ်း

သင်းမူး ဂါခန်သု၊သခေ၊ တင်းခေမ်ယဝ့်။
တီးလေးကွမ်၊ လွိုဝ်းခေန် လီးဂုမ်းဂွင်းမူး
မူး ဂွမ်းယူ၊ တီးအေ၊မိုင်းတီးပွတ်းဂွင်၊ သမို
လီးခိုခင်း မေးဂုမ်း သွင်ယူ၊ယဝ့်။ ကဆန်
ကွမ်ဂွပ် ခေမ်းခေးသေ ခမ်း၊သင်၊ခမ်း၊
လင်းပခန် ဝီးခွင်တီးခပ်ဂေးဂေး မီးတင်း
ခေမ်ယဝ့်။
မိုဝ်းဝိ 1992-93ခေန် ဩ၊လွင်
လေးကွင်၊ထုခင်း ကွမ်ဂွပ် ထွင်းခေးသေ
သေ၊သုခင်းသေ ကွမ်ဂွပ်တေ၊တင်းမူး
ဂမ်၊ပေးလ သု၊သခေယိဝ်တု၊ (ဂမ်၊ပေးလ
ထမ်၊မယူင်၊) တီးတိခန်ဂုင်း ဂွင်းမူးလွင်
သုလ်၊တဂုင်၊ ခေးတင်းကွပ်၊ သိခင်းတင်း
ယေ၊တု၊သေ၊လခင်းဂွင်းခေန်။ ဂွမ်းပိုဝ်း
မီးဝို ထမ်၊မယူင်၊လွင်ခေန်လေး၊ ဝိခေန်တီးဝီး
ခွင်ဂွမ်းမိုင်းတီး လွိုဝ်းယူ၊သင်း တီးဝိုင်းတု၊
ဂုင်းခေန် ဂိုတ်းဝိခေန် ပင်ပွဲးဂွမ်းမိုင်းခပ်၊
သင်၊ခု၊လင်းခပ် ဝီးခွင် ဂွမ်းမိုင်းတီးခပ်
ပေးဝါးအိပ်မူး ဝိုင်းတု၊ဂုင်းခေန် ဝိခေန်တီး
လွိုဝ်းသင်းခပ်၊ လွက်၊ဂိုခင်းခပ် ဂွမ်းခေန်၊မိုင်း
တီးခပ် မူးလွိုဝ်းယူင်လွက်၊ခမ်းသေ ဂိုခင်း
တင်းဂွ၊တင်းမေ၊ ဂှါဂါခန်လိဝ်တွင်ခပ်လွိုဝ်း

ခေန်ယဝ့်။
ဩ၊လွင် လေးကွင်၊ထုခင်းဆုံ ကပ်
တင်းလိက်တံး လိက်၊မခင်း၊ လိက်၊ကိင်းဂလိတ်၊
သေ တိမ်း၊ အိုခေန်လိက်၊ ပပုလိက်၊ ဂွပ်လိက်၊
မီးတင်းခေမ်ယဝ့်။ ဂမ်းပူးခေမ်ခေန် ကပ်
တင်းလွိုဝ်းပံဂမ် 'လေးကွင်ထုခင်း'သေ တိမ်း၊
မင်ပွက်၊မင်လွ်သမို ကပ်တင်း လွိုဝ်းပံဂမ်
'ခါခန်သိင်'သေဂေး တိမ်းယဝ့်။ အိုခေန်လိက်၊
ပပုလိက်၊ ဂွပ်လိက်၊ ကဆန်ဩ၊လွင် တိမ်းမူး
လွိုဝ်းကဆန်လီးဂွ၊လွမ်းတေ၊ ဝိခေန်ခေန်၊ ပူး
တု၊ခေန်ယဝ့်။ ကဆန်ဂိုတ်းဝိုဂေး တင်းတေး
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Tun (book).
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Long (international article).
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Buddha Image from Ava to Sip
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| | article). | Traditional Laws (local article). | (19) | The Practical Techniques of Vipassana Meditation (local article). | |
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- (39) ပူတာအိုခမ်းတီးရှမ်းသမိုင်း အကျဉ်း။
- (40) ဗွန်ပီခမ်ဗွန် ခင်းမှိုင်းတံး (book).
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(local article).
ပိခ်လှိုင်းခန့်ယဝ့်။
(သိခ်းသါမါ လှိုင်းခန့် ပိခ်ကခ်
တူဝ်ဩ၊လှိုင်း လှိုင်းကွင်၊ထုခ်း တံးမးပခ်
သေ ကခ်တေဂိုတ်းဝံခ်ခေဂေ၊ တေမီး
ထိုင်ယူ၊ယဝ့်။)
မိုင်းယ၊ခ် ပိခ်လှိုင်းဂိုတ်းကခ်လှိုင်း
ခေဂေ ဩ၊လှိုင်းလှိုင်းကွင်၊ထုခ်းခန့် လှိုင်းထိုင်
ဂိုတ်းကွင်၊မး 'ထိုင်လှိုင်းတံးခေမး'။ ပပု
ဂိုတ်းလှိုင်းမး'ဂးတူဝ်ဂေ၊ လှိုင်းထိုင် ဂိုတ်း
ကွင်၊မးယဝ့်။ ဂွင်းပိုင်း ဩ၊လှိုင်းလှိုင်းကွင်၊
ထုခ်းခန့် လှိုင်းဂိုတ်းသါးမး ခေဂေဂေ
လှိုင်းလှိုင်းတံး ဂွင်းပေ၊ ခိုခ်းယို၊မို၊သိုင်မး၊
ခေဂေခေ၊မး ဂိုင်းဂွမ်တမ်ဂးမး ယ၊ဂွင်းဂိုတ်း
ပိုင်းတံး လှိုင်းဂိုတ်းခေဂေသေ ဂွင်းဂိုတ်းခိုင်း
ခေဂေလှိုင်းမးခေ သမိုင်းပေ၊တေဂွမ်လှိုင်းထိုင်
လှိုင်းခိုင်းတံးလေး၊ မိုင်းပိ 2003 ပိမို၊တံး
2097ခေဂေ၊ ဂေလှိုင်းလှိုင်းလေးထိုင်းငေ၊တံး
တူဝ်၊ဝိုင်းမူ၊လေးခေ လှိုင်းယိုခ်းခေဂေ၊ပခ်
'သူးသိုဝ်ခေ၊မး 2079'ယဝ့်။

သြ၊လူင် ကံးကွင်,ထုခ်းန့ နံး
 သင်းမး ခေဂါခ်လိဂ်းလံး ပံးပိင်,ရု,
 ပုခ်းတု, ဗွခ်းလီ ဂုခ်းတင်းခမ်လေ,
 မုဂ်ထုမ်းပွင်ဂါခ် ကခ်ထွမ်တုဂုင်း ကင်,
 ယိုခ်းထိုင်; ယုဂ်ယွင်းပခ် ဂုခ်းလူင်ပု,ရု,
 ပံးပိင်,ရု, D.Litt (Doctor of Letters)
 တီးသြ၊လူင်,ကံးကွင်,ထုခ်း မိုဝ်းဝခ်းထံ
 9_01_2015 ခေခ့်ယု,ယုဂ်။

တၢ်ယုၣ်ယွၣ်ပၣ် ဂွံခူးခွၢ်ပၤရဂူဆဲ
မၤးခါဆဲးဝံၣ်၊ တေလံးဂတုၣ်ခါဆဲး တီးယါ၊
ပံးပိၣ်ဂၤ၊ ကဆၢလၢ်ဂၢ်ဂၢ်၊ ဂွံခူးကၢ်မၤ
ခဆဲး။ တေလံးမီးခဆဲးဂတုၣ် တၢ်ပုၤသွၣ်
ပၣ်လၢ်ဂၢ်ဂၢ်၊ ဂွံခူးပၤဂၢ်ကၢ်မၤ
မၤ၊ တၢ်ပၤရဂူဆဲး။ ဂၢ်ဂၢ်၊ လူၤပံး
ပိၣ်ဂၤ၊ ကဆၢလၢ်ဂၢ်ဂၢ်၊ ကၢ်ပုၤဆဲး
ခဆဲးသေ ခဆဲးမိုၣ်ခဆဲးမိုၣ်ခဆဲး တေလံး
မၤးမၤးပၣ်ဝံၣ်၊ မီးခဆဲးဂတုၣ်တေတေ ဆဲ
ယဝ်။ ပေးတၢ်မၤထူဆဲးလွၣ်လိၣ်ဆဲး ကၢ်
ယိုဆဲးခဆဲးပၣ် ဂွံခူးလၢ်ပၤရဂူဆဲးယဝ်။
ဩ၊ လၢ်ကၢ်ကွၢ်ထူဆဲးဆဲး ပံး
မၤသွၣ်ကၢ်မၤထူဆဲးမၤ တေလံး မိုၣ်ပံး

1950 ခုနှစ်၊ လဆန်းတစ်ခုခန့် ကဆင်သုတ် သုတ်း ကဆင်ပိခင် နှင်းခင်းလင်းပွင့်ကဆင် ဝှင်၊လီ၊လှိုင်းမိုင်း (နိုင်ငံတော်ကောင်စီ)ဂေး လီးရှပ်၊မး မိုင်းပခင်သုတ်၊သေ့၊လိတ်ခခေ ယူ၊ယဝ့်။

ဩ၊လှိုင်လေးကွင်၊ထုခင်းခန့် ဝှပ်း ပိုင်းက၊ယုယိုခင်းယာင်းမးလေး မိုင်းခင်း လှိုင်ခင်းကေ၊ပရိုဝ်၊ ပီ2015ခခေ ပိခင်ကဆင် ကမ်၊ပေးယူ၊လီ တေ့တေ့ဝးဝးသေ လီး မိုခင်းရှင်းယုမးယူ၊ယဝ့်။ ဝှပ်းပိုင်းရှိုတ်း သင်းမးလွင်းလီ ဂူးလှိုင်ဂူးပိုင်လေး ကမ်၊မီး လွင်းယွခင်းသင်း တီးတုတ်သင်သေ မိုခင်း လီးလှိုင်းရှင်းယုမးယူ၊ယဝ့်။

ကဆင်ဩ၊လှိုင်လေးကွင်၊ထုခင်း ဂုံဂုံ သင်ပုံပခင် လုဂ်းလခင်လှိုင်ခိုင်းတီး မိုင်း ခေးခခေတေ့ - "... တီးရှပ်းယူ၊သင်းမးခင်း ဂေးရှုဂ်းဂေးလွှဲသေ သိုပ်၊သိုလှိုင်ခိုင်းမး ခန့် ပီယာင်းခင်းရှိုင် ကဆင်၊ရှပ်ရှပ်ပိမခင်း မးယူ၊ယဝ့်။ တ၊တီးရှပ်း တေ့သိုပ်၊ယူ၊ရှု၊ လီး ခင်းဂေးဂင် ဂူခင်းတင်၊လှိုင်တင်၊ခိုင်း ခခေလှိုင် တေ့လီးမီး တင်းရှုတင်းမေ

တင်းခတ်းလှိုင်ယဝ့်။ ပေးခခေလင်၊ တေ သိုပ်၊ သိုလှိုင်ခိုင်းတီးရှပ်း ရှု၊လီးယဝ့်" ခခေယဝ့်။

ယွခင်းသူးပခင် ဩ၊လှိုင်လေးကွင်၊ ထုခင်း တုတ်လှိုင်တီးယိခင်းသေ ယူ၊လီဂိခင် ဝခင် က၊ယုယိုခင်းယာင်း ရှု၊လှိုင်ယဝ့်၊ ခခေ၊ဂင်လှိုင် ကဆင်ခင်းပိခင်လှိုင်ခခေ ရှပ်း တိမ်ထုခင်းသေဂမ်းလှိုင်တ၊...။

လင်းခေ၊မ၊လ၊ရ
(Shan Yoma.org - သီ၊ပေ၊)

ဗိုခင်းကိပ် -

1 ကျွန်တော်ကျွန်မတို့သိသော ဆရာ ကြီး ဦးစိုင်းအောင်ထွန်း (စာပေပါရဂူ

2
3
4
5
6
7

ဘွဲ့၊ရိုးဖြင့်ခရသော ဆရာကြီးအား ဂုဏ်ပြုထုတ်ပေးသောစာအုပ်၊

၂-၈-၂၀၁၅)
ဗိုခင်းလိဂ်းတီးခခေ၊ မံ(4)၊
တဂ်ဂသုတ်၊ယခင်းဂင်၊ 1957-58။
သံပိခင်း မံ(31) လှိုင်ခင်းမေ၊ 2012။
သံပိခင်း မံ(36) လှိုင်ခင်း၊
2014။
သံခင်းပံး သွံ(3) မံ(1)။
တွင်းထာမ် တီးပးခင်းမူဝ်ဂိုခင်း
(ခွင့်ယိုင်းဩ၊လှိုင်လေးကွင်၊ထုခင်း)
ဝိုင်းသီ၊ပေ၊ ပီ 2016။
လင်းလေးကွင်၊ထုခင်း (ရှိုင်းသိုဝ်ခိင်
တင်ယခင်း တိမ်း)။

ဂိမ်းရွမ်တွမ်တိမ်း ချေးဂွမ်းလွခ်မွခ်း ခူးလွင်လံးကွင်,ထုခ်း

(1)

ဂိမ်းရွမ်တွမ်တိမ်း ချေးဂွမ်းလွခ်မွခ်း
ခူးလွင်လံးကွင်,ထုခ်း

“ချေးဂွမ်းတွင်လိက်ခွဲ လံးလိင်ကပ်။
ဂွမ်းခွဲ လံးလပ်းပုးတွင် သိမ်းလိခ်သေ
ဂိုတ်,မး။
ချေးဂွမ်းကခ်ဝးခွဲ တု,ဂိုတ်,မး
သိမ်းလိခ်ကမ်,ဂး။ လံးပိမိုင်းဂေး
တင်းကမ်,လမ်းလံး”

“ခေမ္မဂတ်တံးခွဲ ကမ်,လင်းခံး
ဂွံးပေးယဝ်လံး။
မိုခ်ခေင်, မွံမို ဂိင်,မို ဂှက်မို

လံးကွင်,မိုင်း (မူတ်တံး)
ဝိင်းတုးလွင်,

ကခ်တံးကမ်,ဂိခ် ကမ်,မီး”

“တံးခွဲ နိခ်,တေယု။
ဂွံ,ယု,တင်းလွံဂေး ကမ်,တုဂ်းတိမ်,။
ခွံးပမိုသတိဝး
ခေမ္မလွံ ကခ်ဂိုတ်းဂခ်မက်,မီး လေး
ခေမ္မလွံ ကခ်ဂိုတ်းဂခ်လိက်,လံး
ဖိုင်းငေးခွဲ
ကပ်သွံ,ခွံးယု,လူ,သေ လင်းတုဂ်းလေး။
တေလံး,ခေင်,ဂခ်ပိုယဝ်”

“ပေးကပ်ဂွမ်းမေးယုးဝး
ပေးလမ်းတုဂ်းလိက်,တံးခွဲ
တေလံးဝး တေလံးခပ် ခွံးဂွမ်,ယဝ်။

တေလံးခပ် ခွံးခွမ်ယဝ်”

(ချေးဂွမ်းလွခ်မွခ်းလိက်ခွဲ လမ်းဂု,
တီးပင်ဂိပ်း တု,ဂိပ်းတွမ်လူ,ခမ်,ဂိုခ်း
ဂွင်ဂခ် တု,ဂေး,သင်းဂွင်းလွင် ငပ်းငခ်း
ဂေးလိက်,လံး လေး ဖိုင်းငေးတံး
(ဝိင်းလုးသိပ်း) တီးမုတ်လုမ်းခိပ်,လိပ်းလူ,
လိပ်းခိုပ်းတံး ဝိင်းတုးလွင်,
မိုင်းဝခ်းထို 19-07-2004)

(2)

(ချေးဂွမ်းလွခ်မွခ်း ကခ်ဂပ်းခးလံးမံ
တွင်းမး ဖိုင်းမိုင်းဂု,လေး,ဂခ်,တေး
ခူးလွင် တီးဂိုခ်းမခ်း တီးဝိင်းတုးဂုး
မိုင်းဝခ်းထို 10-08-2015)

“လွင်းတင်းသွင်ကခ် ဂွပ်းသင်လေး
တံးကမ်,ခိုခ်းယု,လံး-

- 1 ပိုခ်းမးခိပ်းတံး
- 2 တံးခေင်,ဂခ်ခိပ်းဂခ်

“လွီသုင်တၢ်ဆၢ၊ ဂိုဝ်းဂၢး၊
မီးတံး၊ နၢ၊ တၢ်ဆၢတံးမၤ၊
ဆၢလိၣ်ဂၢး၊ ဂိုဝ်းဂၢး၊
မီးတံး၊ တွံးဂိုဝ်းတံးမၤ”

“တံးယၢ၊ ပေၤဆၢဂၢၢ်
မၤဂၢၢ်ဂူလ်းလၢ”

“တံးဂူဂၢၤ၊ တံးဂူတံး၊ ဂွံးဂူမၤလိၣ်တံး၊
တံးဂူဂၢၤ၊ တံးဂူတံး၊ ဂွံးဂူပွၤ၊ ပိၤဆၢတံး၊
တံးဂူဂၢၤ၊ တံးဂူတံး၊ ဂွံးဂူထိုင်မိုဝ်းတံး”

“တၢ်လိၣ်၊ ယၢ၊ ဂွံးမွတ်၊
ခိုဝ်းတံး ယၢ၊ ဂွံးတံး”

(3)

မိုဝ်းပီ 2010 ခူးလုင်လံးကွၢ်၊
ထုဆၢး ငလး၊ ခူးလုင်လံးသၢင်၊ လံးခပ် နီဝ်
မၤ တံးဝိုင်းတၢ်လိၣ်။ ခၢသွင်လၢ်း လုၢ်း
တံးမိုဝ်းမၤပွၤမၤ။ ပိးဆွံးတံးမိုဝ်းမၤခပ်
တေဂၢၤသၢင်၊ သုၤဆၢယံ၊ တၢ်ဆၢ နီဝ်းငး



၎င်း Dr. ဆွံးဆွံးတံးဆၢ၊ ငလး Dr. လံးခမ်းလိၣ်(ခၢပု၊ ကွၢ်)၊ ခူးမၤလုင်လံးကွၢ်၊ ထုဆၢး
တင်း Dr. လံးသၢင်၊ ကံး တံးဂိုဝ်း Dr. လံးခမ်းလိၣ်ခပ်။

မိမိတို့၏ နိမိတ်တို့ကို
what we know

လောင်း ခိုင်းတီးဆီ ငမိတ်မွှက်၊ မေးလေး၊ ချ
 သွင်လင်းလီးဂျုံ၊ ထိုင်သေ လီးပခပ်တင်းခံးလုံ
 တင်းငှာဆင်ထိုင်မေး။ ဝခင်းဆေဆွံ ဖွင်းမီးယူ၊
 တီးဝိုင်းတူးလှိုင်၊ ဂပ်ခေးလီးသွင်၊ ချ သွင်
 လင်း ဂျုံ၊ လေး၊ ခူးမေလှိုင်ခင်းဂျမ်းလှိုင် လေး
 ခမ်းလိက်၊ လင်းသုဉ်၊ မှိုင်း ဂျေပိခပ်ဆွံ
 ဆမ်းဆေး မှိုလှမ်းခိတ်၊ လီပင်လျှံ လှိုင်ခိုင်း
 တီးလေး၊ ဂျေလိက်လေးလေး၊ ဖိုင်းငေးတီး
 ဝိုင်းတူးလှိုင်၊ ယဝ်။

(4)

မိုင်းဝခင်းထို 26-11-2011 တီး
 ဝိုင်းတူးလှိုင်၊ ဂျေလိက်လေး လေး၊ ဖိုင်းငေး
 တီး ငမိတ်မွှက်၊ ထိုင် -

- 1 လှိုင်လေးမွှင်၊ လျှံ၊ ဖွင်းလှိုင်
 လောင်းခိုင်းတီး၊ တိုင်းလှိုင်မခင်းတလေး။
- 2 လှိုင်သုဉ်၊ မှိုင်း၊ ဖွံးဆမ်းဆေး
 ဂျေလိက်လေး လေး၊ ဖိုင်းငေးတီး၊
 မှိုလှမ်းခိတ်၊ လီပင်လျှံ လှိုင်ခိုင်းတီး
 ဝိုင်းတူးလှိုင်။
- 3 ခူးလှိုင်လေးကွင်၊ ထုခင်း၊ ဖွံးဆမ်းဆေး



ရှာင်း ခူးမေလှိုင်လေးကွင်၊ ထုခင်း၊ လှိုင်သုဉ်၊ မှိုင်း လေး၊ လေးကွင်၊ မိုင်း
 မိုင်းကွင်ခူးမေလှိုင် ဂျုံ၊ ဂျေထုတ်လှိုင်သုဉ်၊ မှိုင်းဆေဆွံ။



Professor Dr. So Aung Thin
who we know

ငဝ်းငုခ်းဂေါ်လိက်လံး ငလး ဖိုင်းတံး
ခပ်သမ်ထဝ်းသေ ဂိုတ်းပင်ဂုမ် ပင်ဂူပုံ
ထူဝ်းဂခ်ယဝ်။

(5)

မိုဝ်းလိခ်မာတ် 5-6 ပီ2014ဆခ်
ဂိုတ်း “ပင်ဂုမ်လူင်ပွဂ်းဂမ်း(12)၊ ငဝ်းငုခ်း
ဂေါ်လိက်လံး ငလး ဖိုင်းတံး” တီးဝိုင်း
တးလိဝ်။ မိုဝ်းဆခ်ဂေါ်း ခူးလူင်ထီးကွင်၊
ထုခ်း ဂိုတ်းဖူးဆင်းထိုင်သေ မွဂ်၊လာတ်၊
ခေးဂွမ်းဂွ၊ယူ၊ယဝ်။

(6)

မိုဝ်းဂပ်ခးဂွ၊ခိုခ်း ပင်လူလိက် မံ
တွင်းပွီးပိမ့်တီး 2019 ဆီး (ပီခရိတ် 2014)
ဆခ်ဂေါ်း လံးဂူပုံထူဝ်းတင်း ခူးလူင်ထီး
ကွင်၊ထုခ်း ငလး ခူးမေု ထီးသင်၊ဖေ၊
(ဖူးတိမ်းလိက် ငလး ဂှင်းလူခ်)ခပ်
တီးဂှင်းလိမ်းဂှ်ဂှမ်၊ဝိုင်းတူခ်းတီးဆခ်သေ
ထူမ်းသိုဝ်းကပ်ဂုင်၊မုခ်ယဝ် လံးထွတ်၊ရှင်း
ထွမ်းဂခ်မးယူ၊ယဝ်။

ရှင်း လူင်းထီးမွင်၊လု (ဖွင်းလူင်ထားခိုဝ်းတီး တိုင်းလူင်မခ်းတလေး)၊ လုင်းသူဂ်၊မိုဝ်း
(ဖူးဆမ်းဆးဂေါ်လိက်လံး ငလး ဖိုင်းတံး၊မုဂ်ထုမ်းခိဂ်၊လိပင်ထု၊ ထိုဝ်းခိုဝ်းတီး
ဝိုင်းတးလိဝ်၊) ငလး ခူးလူင်ထီးကွင်၊ထုခ်း (ဖူးဆမ်းဆးငဝ်းငုခ်းဂေါ်လိက်လံး
ငလး ဖိုင်းတံး) ဂူပုံထူဝ်းတင်း ဂေါ်လိက်လံး ငလး ဖိုင်းတံး၊ ဝိုင်းတးလိဝ်၊
မိုဝ်းဝခ်းထို 26-11-2011ဆခ်။



ခူးလူင်တံးကွင်,ထုဆ်း မွတ်,လာတ်းခေးဂွမ်း တီး“ပင်ရှပ်လူင်
ပွဲးဂမ်း(12) ငဝ်ငခင်းဂေလိဂ်းလံး ငလး ဟိုင်းငးတံး”
ဝိုင်းတးလိဝ်, လိုဆ်မာတ် 5-6 ပီ2014ဆီး။ (ရှင်းပုးဆိုင်)

ရှပ်ထူပ်းသေ ထွတ်,ရှင်းထွမ်း တင်း ခူးလူင်တံးကွင်,ထုဆ်း
ငလး ခူးမေုတံးသင်,သေ, တီးရှင်းလိမ်းရှပ်ရှပ် ဝိုင်းတူဆ်းတီး
မိုဝ်းဂျု,ခိုဆ်းပင်လူလိဂ်း ပီမို,တံး 2019 (ပီခရိတ် 2014)
(ရှင်းတင်းခင်း)



တံးကွင်,မိုင်း (မူဝ်တံး)
ဝိုင်းတးလိဝ်,

